

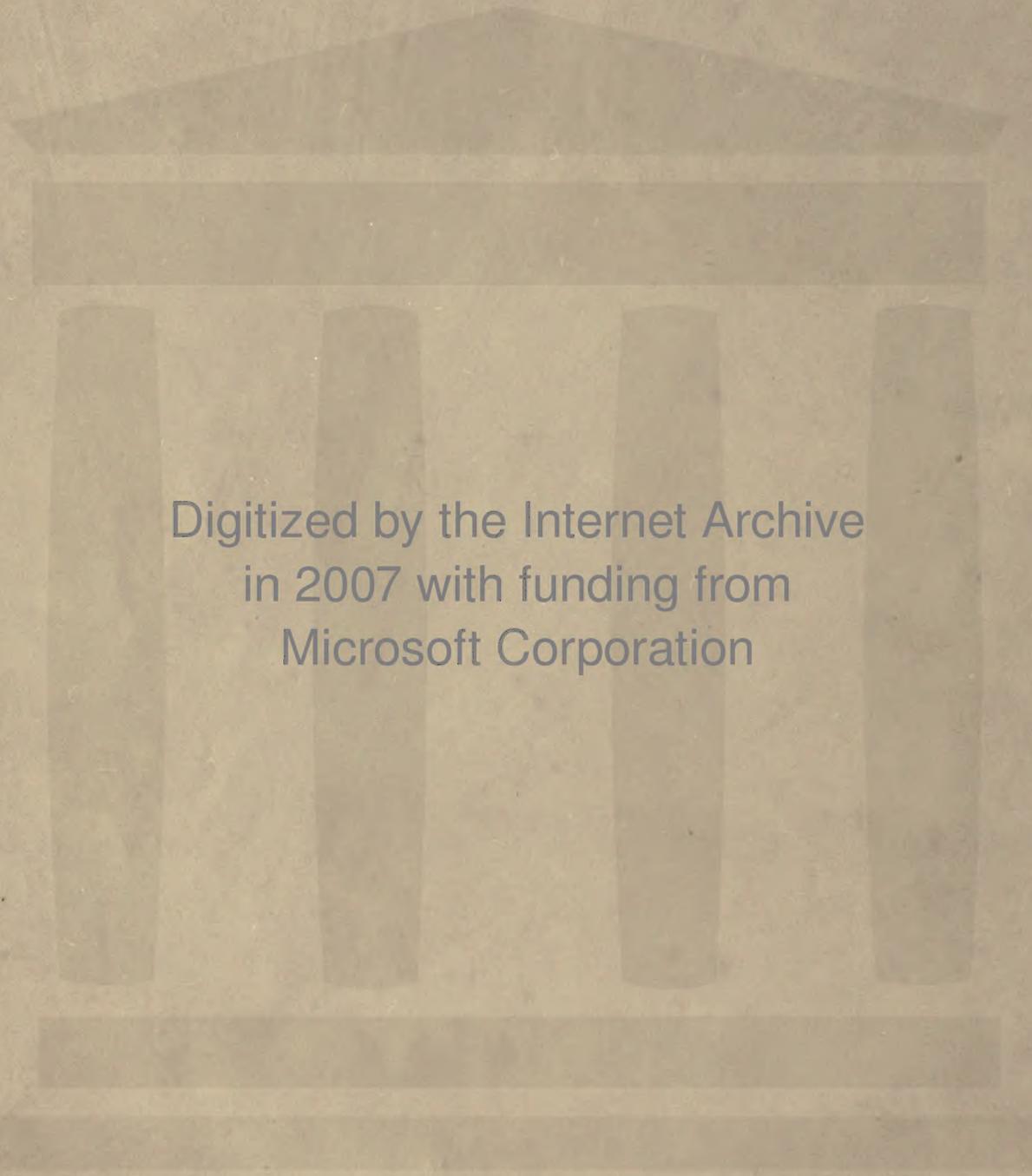
集邇自言語

YÜ YEN TZŪ ÊRH CHI

VOL. II



D. 11



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# 集 通 自 言 語

(YÜ YEN TZŪ ÊRH CHI).

A

## PROGRESSIVE COURSE

DESIGNED TO ASSIST THE STUDENT OF

# COLLOQUIAL CHINESE

AS SPOKEN IN THE CAPITAL AND THE METROPOLITAN DEPARTMENT.

IN TWO VOLUMES.

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THIRD EDITION. (ABRIDGED.)

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**PART III.**



**THE FORTY EXERCISES.**



## PART III.

### THE FORTY EXERCISES.

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1. The Cardinal Numbers.—The Cardinal Numbers from 1 to 10 are these :—

1, 一 <i>yi</i> <sup>1</sup> .	6, 六 <i>liu</i> <sup>4</sup> .
2, 二 <i>érh</i> <sup>4</sup> .	7, 七 <i>ch'i</i> <sup>1</sup> .
3, 三 <i>san</i> <sup>1</sup> .	8, 八 <i>pa</i> <sup>1</sup> .
4, 四 <i>ssü</i> <sup>4</sup> .	9, 九 <i>chiu</i> <sup>3</sup> .
5, 五 <i>wu</i> <sup>3</sup> .	10, 十 <i>shih</i> <sup>2</sup> .

Of these, 1, 2, 8, and 10 are found in the Radical Table.

兩 *liang*<sup>3</sup>, a couple, dual, is often used as the cardinal number *two*, but under special circumstances, as will be seen presently.

倆 *lia*<sup>3</sup>, a colloquial form of *liang*, has the same meaning, but is used with even greater restriction. See Exercise I.

2. From 11 to 19 inclusive, *shih*<sup>2</sup>, ten, precedes the lesser number. Thus, *shih*<sup>2</sup>-*yi*<sup>1</sup>, 11; *shih*<sup>2</sup>-*pa*<sup>1</sup>, 18; etc.

3. From 20 to 99 the numbers are formed much as in English :—

20, <i>érh</i> <sup>4</sup> - <i>shih</i> <sup>2</sup> .	67, <i>liu</i> <sup>4</sup> - <i>shih</i> <sup>2</sup> - <i>ch'i</i> <sup>1</sup> .
21, <i>érh</i> <sup>4</sup> - <i>shih</i> <sup>2</sup> - <i>yi</i> <sup>1</sup> .	78, <i>ch'i</i> <sup>1</sup> - <i>shih</i> <sup>2</sup> - <i>pa</i> <sup>1</sup> .
34, <i>san</i> <sup>1</sup> - <i>shih</i> <sup>2</sup> - <i>ssü</i> <sup>4</sup> .	89, <i>pa</i> <sup>1</sup> - <i>shih</i> <sup>2</sup> - <i>chiu</i> <sup>3</sup> .
45, <i>ssü</i> <sup>4</sup> - <i>shih</i> <sup>2</sup> - <i>wu</i> <sup>3</sup> .	92, <i>chiu</i> <sup>3</sup> - <i>shih</i> <sup>2</sup> - <i>érh</i> <sup>4</sup> .
56, <i>wu</i> <sup>3</sup> - <i>shih</i> <sup>2</sup> - <i>liu</i> <sup>4</sup> .	93, <i>chiu</i> <sup>3</sup> - <i>shih</i> <sup>2</sup> - <i>san</i> <sup>1</sup> .

4. For the rest, the Chinese count by the hundred, the thousand, and the myriad :—

100, 百 <i>pai</i> <sup>3</sup> .	1,000, 千 <i>ch'ien</i> <sup>1</sup> .	10,000, 萬 <i>wan</i> <sup>4</sup> .
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Between 100 and 1,000 the hundreds are reckoned as with us; but 1,100 is one thousand one hundred; 11,000 is one myriad one thousand. No Chinese would speak of eleven hundred, eleven thousand, etc.

5. 零 *ling*<sup>2</sup>, fractional. Whenever in counting above 100 a break in the series occurs such as obliges us to insert a zero, the Chinese introduce the word *ling*. Thus,

303, <i>san</i> <sup>1</sup> <i>pai</i> <sup>3</sup> <i>ling</i> <sup>2</sup> <i>san</i> <sup>1</sup> .	2,005, <i>érh</i> <sup>4</sup> <i>ch'ien</i> <sup>1</sup> <i>ling</i> <sup>2</sup> <i>wu</i> <sup>3</sup> .
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It may be used with the verb *yu*<sup>3</sup> (see 8), to be, as *odd*, after myriads, thousands, hundreds; or, if the number spoken of be more than thirty, after tens. Thus, *yi*<sup>1</sup> *pai*<sup>3</sup> *yu*<sup>3</sup> *ling*<sup>2</sup>, one hundred and odd.

6. 第 *ti*<sup>4</sup>, order, series.

**The Ordinal Numbers.**—Any cardinal number or group of cardinal numbers becomes Ordinal when *ti*<sup>4</sup> is prefixed to it. Thus,

*liu*<sup>4</sup>, 6; *ti*<sup>4</sup> *liu*<sup>4</sup>, 6th.    *san*<sup>1</sup> *pai*<sup>3</sup> *ling*<sup>2</sup> *êrh*<sup>4</sup>, 302; *ti*<sup>4</sup> *san*<sup>1</sup> *pai*<sup>3</sup> *ling*<sup>2</sup> *êrh*<sup>4</sup>, 302nd.

7. For purposes of numeration the following words will be constantly required:—

幾 *chi*<sup>3</sup>, some; how many?

多 *to*<sup>1</sup>, many; more.

數 *shu*<sup>4</sup>, number; several; some; but

少 *shao*<sup>3</sup>, few; less.

*shu*<sup>3</sup>, to count.

*to*<sup>1</sup>-*shao*<sup>3</sup>, how many? also, a good number.

些 *hsieh*<sup>1</sup>, few; some.

When not interrogative more emphasis is laid on *to*<sup>1</sup> than on *shao*<sup>3</sup>, but the tone is held to be the same.

8. In Exercise I, given below to illustrate the method of numeration, words are used which the student has already learned in the Radical Table. The following are new:—

有 *yu*<sup>3</sup>, to be; to have.

不 *pu*<sup>4</sup>, not; the tone varies before different characters.

來 *lai*<sup>2</sup>, to come; adverbially, in numeration, to approach a total, but under, not in excess.

好 *hao*<sup>3</sup>, good; adverbially, very; verbally, to recover.

個, 箇, *ko*<sup>4</sup>, one, or ones, of persons or things; the commonest numerative of a large number of nouns substantive; the second is the correct form of the character. The term numerative is explained below.

**The Numeratives.**—Chinese nouns substantive have commonly associated with them certain other nouns substantive, here styled Numeratives, between the meaning of which and their own there is an affinity. This may be generic, specific, formal, qualitative, and is sometimes so vaguely defined that nouns, being names of things in categories widely different, may have the same numerative. The latter, in virtue of this affinity, acts as the unit of the class, body, or other plurality that may be indicated by the noun on which it is dependent; and it should be borne in mind that a large number of numeratives are never used independently of those nouns to which they are related. We have in English nouns that do somewhat the same duty. We say so many *head* of oxen; so many *stand* of arms; a crew of so many *hands*; a fleet of so many *sail*. These are all plurals or collectives. If we were speaking of oxen, we might also say that there was not a *head* left; or if of arms, that every *stand* was destroyed. The Chinese numerative will be found to play both the parts here illustrated; but it also plays a part of its own. Where it comes between a number, one or more, and its substantive, it cannot be translated. For *yi*<sup>2</sup> *ko*<sup>4</sup> *jên*<sup>2</sup>, one man, *san*<sup>1</sup> *ko*<sup>4</sup> *jên*<sup>2</sup>, three men, the Cantonese, in the broken English which is the *lingua franca* of the open ports of China, would say, “one piece man,” “three piece man.” We have nothing analogous to this in our language.

There are many substantives which have no numerative, such in particular as are applied to the measure of time, space, quantity, etc.

As stated above, the numerative is itself a substantive, but in construction it will often represent our *one* or *ones*, the pronominal adjective indefinite.

*Obs.*—*Yi*<sup>1</sup>, one, changes its tone before *ko*<sup>4</sup> and other numeratives.

## EXERCISE I

八。六。十。四。三。二。十。十。1  
十。七。五。十。十。九。六。

1. Sixteen. Nineteen. Twenty. Thirty-four. Fifty-seven. Sixty-eight.

百。個。個。千。千。百。個。第。2  
個。五。三。三。兩。二。二。十  
人。六。五。兩。三。三。三。七

2. The seventeenth person (or thing). Two or three hundred. Two or three thousand. Two or three thousand. Two or three persons or things. Three or five persons or things. Five or six hundred persons.

*Obs.*—The Chinese do also say three or four, four or five.

十。百。千。第。十。第。第。3  
五。六。八。一。七。二。一。

3. Number one; the first; also, figuratively, the best. Number twenty-seven; the twenty-seventh. Number one thousand eight hundred and sixty-five; or, the one thousand eight hundred and sixty-fifth.

二。十。一。零。十。百。萬。第。4  
十。萬。十。六。七。個。零。一  
零。七。百。萬。五。三。百

4. The one million and three hundredth person (or thing). Five hundred and seventy thousand six hundred and ten. Seven hundred thousand and twenty.

*Obs.*—Six hundred and ten; the *yi*, one, before *shih* cannot be omitted. In reckoning myriads it is equally correct to use *yi* or to omit it. You may say *shih wan*, *shih pa wan*, or *yi shih wan*, *yi shih pa wan*.

七。五。六。萬。萬。三。一。5  
十。百。萬。零。五。十。百  
萬。零。零。一。百。五。萬。

5. A million. Three hundred and fifty thousand. Five million and one. Sixty thousand five hundred and seven. One hundred thousand.

一。六。四。千。十。百。零。七。6  
千。萬。十。萬。一。九。一。萬

6. Seventy thousand one hundred and ninety-one. Ten millions; or, figuratively, any number; in any (or the utmost) degree; also, above all things. Four hundred and sixty-one thousand.

一七千零千四八五 7  
 百一三零千四百九萬零  
 零萬百七十二四二零八  
 三零六十八千一十

7. Fifty thousand and eighty-eight.  
 Ninety-eight thousand four hundred and two.  
 One thousand and five. Four thousand and  
 seventy-two. Eight thousand three hundred  
 and sixty-seven. Ten thousand and six.  
 One hundred and three.

萬九四五百十一 8  
 三十九百五十八百  
 千九百十二一

8. One hundred and eighteen. Two hun-  
 dred and fifty-four. Nine million nine hundred  
 and ninety-three thousand.

多來多個人有些人有 9  
 人。三少人。好個人來。幾  
 萬。人。有。些。人。有。個

9. A number of people are come ; or, How  
 many people are come ? There are some people.  
 There are a good number of people. How  
 many people are come ? Upwards of thirty  
 thousand.

五十十十個個數 10  
 千個。十來個。幾十個  
 多。二個。八九不個。幾  
 百。九個。個。止兩十  
 多。個。個。止兩十

10. Several score (*lit.*, tens) ; some score.  
 Some score ; or, How many score ? Ten and  
 more persons or things ; or, How many over  
 ten ? Two persons or things. Some persons  
 or things ; or, How many ? There are more  
 than ten ; *lit.*, [the number] does not stop at  
 ten ones. Eight or nine. Near ten persons or  
 things. Nine or ten persons or things. Two  
 hundred and more. Five thousand and more.

*Obs.* 1.—Score : the Chinese have no word for score, but it is un-English to say some tens. Note that ten odd  
 are supposed not to exceed fifteen.

*Obs.* 2.—Near ten, but below it : *lai* is only used with ten or a multiple of ten.

斤羊肉五幾一四長 11  
 魚。肉。六斤口口。一三  
 幾斤牛人。有身寸

11. Three inches four-tenths long. A  
 single individual. There are some persons ;  
 or, How many persons are there ? Five catties  
 of beef. Six catties of mutton. Some catties  
 of fish ; or, How many catties of fish ?

*Obs.* 1.—Four-tenths : understand the word *fen*, part (emphatically, tenth part), after *seti*, four.

*Obs.* 2.—*K'ou* refers to individuals, male or female.

子。斗米九麥七 12  
 黍一斗子。斗

12. Seven measures of wheat. Nine  
 measures of rice. One measure of millet.

斤里。高有四里。長幾13  
 有三二山萬至幾個  
 零。百百足里。多萬牙。

13. Some teeth; or, How many teeth? Several myriads of *li* in length; some tens of thousands of miles long; or, How many myriads of miles long? At the most forty thousand *li*. There is a mountain (or there are mountains) full two hundred *li* high. Three hundred catties odd.

*Obs.*—Full: see Radical 157. The Chinese idea is rather to measure the heights of mountains by the length of the road by which they are ascended.

*Turn the following into Chinese.* (KEY, EXERCISE I.\*)

1. Twelve. Fourteen. Ninety. Seventy-three. Forty-five. One hundred and ninety-nine.

2. Forty thousand one hundred and sixty-eight. Three million twelve hundred and twenty-four. Eight hundred and twenty-nine. Two hundred and ninety-two.

3. The twenty-first. The three hundred and forty-second. The eightieth. Number sixty-seven. Eight or nine men are coming.

4. The nine hundred and ninety-ninth. The seven million six thousand five hundred and forty-third. The three million four thousand five hundred and sixty-seventh.

5. Five million two hundred and one. Three million and twenty-seven. Six thousand and forty. Nine hundred and ninety-nine thousand nine hundred and ninety-nine.

6. There are a good many horses. How many oxen are there? There are fifty-six oxen and horses.

7. How many catties of fish are there? Seven catties and some ounces. Six measures of small millet. There are eighteen measures of rice. Fourteen measures of beans.

8. More than ten persons are coming. More than fifty persons are coming. A hundred odd persons are coming. A single individual.

9. There are about (but less than) ten catties of fish. Nineteen catties of beef. Seventeen catties of venison. Fourteen measures of rice. Eighteen measures of beans. Ten measures of small millet.

10. How many miles long? A good many. Full seventeen hundred *li*. Full nine hundred *li*. There are mountains fully eight *li* high.

9. **The Article.**—As will have been seen from Example 11 in the foregoing exercise, our Indefinite Article may be represented by *yi*<sup>1</sup>, one, without any numerative. But if the substantive be one of those to which a numerative is assignable, that numerative will be commonly found between the *yi*<sup>1</sup> and the substantive. Sometimes the numerative will stand without the *yi*<sup>1</sup>, as in *yu*<sup>3</sup> *ko*<sup>4</sup> *jén*<sup>2</sup> *lai*<sup>2</sup>, for *yu*<sup>3</sup> *yi*<sup>2</sup> *ko*<sup>4</sup> *jén*<sup>2</sup> *lai*<sup>2</sup>, there is a person come (or coming).

10. **The Definite Article** *the* is not uncommonly rendered by the demonstrative pronouns

這 *ché*<sup>4</sup>, this; and 那 *na*<sup>4</sup>, that;

\* The Chinese text of this and all similar exercises will be found in vol. I.

but chiefly, if not always, when the thing or person indicated is for certain known to the hearer or has been recently referred to. But these are not the only equivalents.

**11. The Noun Substantive.**—One peculiarity of the Chinese Substantive has already been noticed—the employment, namely, of a large staff of words, themselves substantives, in close relation with other substantives, which from their most conspicuous function have been denominated Numeratives. By others they have also been styled Classifiers, as possessing in general a meaning in affinity with that of the nouns to which they are attached as adjuncts, or which, when detached from these, they represent.

Independently of these adjuncts, the Chinese substantive may be simple or compound.

Of the simple form, any substantive in the Radical Table is as good a specimen as another; such as *jên*<sup>2</sup>, man; *shên*<sup>1</sup>, body; *ma*<sup>3</sup>, horse; etc.

Of the compound form, there are instances of more kinds than one in the Exercises in the Colloquial Radicals (vol. i, p. 34); such as *shih*<sup>1</sup>-*shou*<sup>3</sup>, a corpse (*lit.*, corpse-head); *k'ou*<sup>3</sup>-*shê*<sup>2</sup>, altercation (*lit.*, month and tongue); *kan*<sup>1</sup>-*ko*<sup>1</sup>, war (*lit.*, shield and spear). These suffice to show that the words combined may be of like or of very different meaning. In the same Exercise will be found *ch'ên*<sup>2</sup>-*tzŭ*<sup>3</sup>, a minister of state; *shih*<sup>4</sup>-*tzŭ*<sup>3</sup>, a lettered man. The word *tzŭ*<sup>3</sup>, son, is largely added to other substantives.

兒 *êrh*<sup>2</sup>, also meaning son, is used in the same way as frequently as *tzŭ*<sup>3</sup>; in Pekingese, more frequently. But neither of them can be appended *ad libitum*. Some substantives that take the one may at times take the other; and many do not take either.

*Obs.*—This *êrh* also sometimes plays a part in the formation of adverbs, especially of time and place.

Combinations of words, such as with us shipwright, horse-boy, landlord, etc., are common enough in Chinese; but, in view of the independent individuality of almost every Chinese word, it is in most instances safer to speak of the relation of the first word to the second as attributive, rather than as part of a compound substantive.

Some English substantives, it will soon be seen, require for the reproduction of their meaning a string of words. Thus *carter* is the driving-cart-one, or the one who drives the cart; neither of which combinations, however, would it be convenient to designate a compound substantive.

**12. Number.**—The plural of substantives may be effected by the reduplication of the simple word, but this not without limitation; or by the addition of a noun of multitude, sometimes preceding, sometimes following, the simple word; or, in certain cases, by the addition of the particle *mên*<sup>1</sup>, explained below (13).

**13.** 們 *mên*<sup>1</sup>, a word used colloquially to indicate the plural of personal substantives or pronouns, and apparently for no other purpose. Thus,

*ta*<sup>4</sup> *jên*<sup>2</sup>, your excellency, his excellency (*lit.*, great man).

*ta*<sup>4</sup> *jên*<sup>2</sup> *mên*, your excellencies, their excellencies.

Experience will show that its use even with personal substantives is limited.

*Note.*—When the tone mark is omitted it must be understood that the character is so little emphasised as to carry no tone.



14. **The Noun Adjective.**—The Adjective, like the substantive, may be either a single word, such as *hao*<sup>3</sup>, good, in Exercise I, or a combination of words of like or different significations.

15. **The Personal Pronoun.**—The Personal Pronouns singular are—

我 *wo*<sup>3</sup>, the 1st person; 你 *ni*<sup>3</sup>, the 2nd; 他 *t'a*<sup>1</sup>, the 3rd.

16. Their plural is formed by the addition of the particle *mên*<sup>1</sup>, just noticed (13). Thus, *wo*<sup>3</sup>-*mên*, we, us; *ni*<sup>3</sup>-*mên*, ye, you; *t'a*<sup>1</sup>-*mên*, they, them.

*Obs.*—*Ni*<sup>3</sup>-*mên* is often used politely to a single individual.

17. 俺, 咱, *tsa*<sup>2</sup>, properly *tsan*, is a pronoun of the first person peculiar to northern Chinese, but never used in the singular. In the plural, *tsa*<sup>2</sup>-*mên* means you and I, or you and we, when the persons spoken of are present; parties in the same undertaking or concern. The second form of *tsa*<sup>2</sup> is but an abbreviation of the first.

18. When animate beings are in question, any male or female, man or beast, may be indicated by *t'a*<sup>1</sup>, he or she; *t'a*<sup>1</sup>-*mên*, they. But in speaking of inanimate things *t'a*<sup>1</sup> is used very sparingly.

In the constructions of the verb which we describe as impersonal, the pronoun *it* cannot be said to be visibly represented in Chinese.

19. 的 *ti*<sup>1</sup>. This word, which is properly a substantive meaning a bright spot, the blot on a target, has come to perform various duties. Appended enclitically to substantives and pronouns, it forms, as we should say, the genitive or possessive case. Appended to adjectives or adjective constructions, it adverbialises them. It is sometimes a relative pronoun; sometimes an indefinite pronoun, such as one, some, etc.

In all these cases it has presumably usurped the place of other words, notably that of the verb *té*<sup>2</sup>, noticed immediately below (21).

20. Attention is here directed to *ti*<sup>1</sup> as forming the **Possessive** of substantives or pronouns. Thus,

<i>tzü</i> <sup>4</sup> - <i>chi</i> <sup>3</sup> - <i>ti</i> , of or belonging to oneself.	<i>ta</i> <sup>4</sup> - <i>jên</i> <sup>2</sup> - <i>ti</i> , his excellency's.
<i>wo</i> <sup>3</sup> - <i>ti</i> , mine.	<i>wo</i> <sup>3</sup> - <i>mên</i> - <i>ti</i> , ours.
<i>ni</i> <sup>3</sup> - <i>ti</i> , thine.	<i>ni</i> <sup>3</sup> - <i>mên</i> - <i>ti</i> , yours.
<i>t'a</i> <sup>1</sup> - <i>ti</i> , his.	<i>t'a</i> <sup>1</sup> - <i>mên</i> - <i>ti</i> , theirs.

21. The following brief examples will help to confirm the student in his knowledge of the words just learned (10-19):—

己 *chi*<sup>3</sup> 的 *ti* 咱 *tsa*<sup>2</sup> 人 *jên*<sup>2</sup> 咱 *tsa*<sup>2</sup> 的 *ti* 你 *ni*<sup>3</sup> 這 *ché*<sup>4</sup> 這 *ché*<sup>4</sup>  
 的 *ti* 馬 *ma*<sup>3</sup> 們 *mên* 咱 *tsa*<sup>2</sup> 們 *mên* 他 *t'a*<sup>1</sup> 我 *wo*<sup>3</sup> 兒 *'rh* 個 *ko*<sup>4</sup>  
 馬 *ma*<sup>3</sup> 我 *wo*<sup>3</sup> 這 *ché*<sup>4</sup> 們 *mên* 兩 *liang*<sup>3</sup> 們 *mên* 他 *t'a*<sup>1</sup> 那 *na*<sup>4</sup> 那 *na*<sup>4</sup>  
 自 *tzü*<sup>4</sup> 兒 *'rh* 倆 *lia*<sup>3</sup> 個 *ko*<sup>4</sup> 的 *ti* 你 *ni*<sup>3</sup> 兒 *'rh* 個 *ko*<sup>4</sup>

This one. That one. This place here. That place there.

Thou, I, he; we three. Thine. Theirs.

We two persons here. We two.

A horse (or horses) of our place here.

My own horse (*lit.*, myself's horse).

*Note.*—There is nothing to show whether *ma*, horse, in the 4th example, is singular or plural.

**22. The Relative Pronoun.**—It has just been observed (19) that *tí*<sup>1</sup> acts sometimes as a Relative Pronoun. In constructions such as The person who did, The thing which was done, *tí* may be allowed to be so characterised. But for caution's sake it should be borne in mind that the Chinese may not unfrequently be rendered by our participle, past or present, if not in other ways.

**23. The Interrogative Pronoun** *who, which, what*, which has been described by some grammarian as a relative in search of an antecedent, is in general rendered colloquially as below. There are other forms of higher style.

誰 *shuí*<sup>2</sup>, who, is never used but of persons.

甚 *shén*<sup>2</sup> 麼 *mo*<sup>1</sup>, 嗎 *ma*<sup>1</sup>. The combination *shén*<sup>2</sup>-*mo*<sup>1</sup>, pronounced *shé*<sup>2</sup>-*mo*<sup>1</sup>, used alone, signifies *what*, but may stand before a personal noun, as in *shé*<sup>2</sup>-*mo*<sup>1</sup> *jén*<sup>2</sup>, what person? The character *shén* signifies extreme, but is then read *shén*<sup>4</sup>, and it may be surmised that it has come to be corruptly employed in this combination. Its adjunct *mo* is a negative interrogative particle; it is sometimes also used as a conjunction, as in *na*<sup>4</sup> *mo*<sup>1</sup> *to*<sup>1</sup>, as much as that; *ché*<sup>4</sup> *mo*<sup>1</sup> *hsiao*<sup>3</sup>, as small as this. *Ma* is a strictly colloquial interrogative.

什 *shih*<sup>2</sup>, a tithe, is sometimes written instead of *shén*<sup>2</sup>, but the compound is none the less pronounced *shé*<sup>2</sup>-*mo*, or *shé*<sup>2</sup>-*mo*.

那 *na*<sup>3</sup>, with *ko*<sup>4</sup> or other numerative (*yi*<sup>1</sup>, one, intervening or not), is interrogative, What person? What thing?

*Obs.*—It is *na*<sup>3</sup>, not *na*<sup>4</sup>, which we have met with above (10) as a demonstrative pronoun.

**24.** Thus, for Who? Whom? What person? we may have *shuí*<sup>2</sup> or *shé*<sup>2</sup>-*mo* *jén*<sup>2</sup> or *na*<sup>3</sup> *yi*<sup>2</sup> *ko*<sup>4</sup> *jén*<sup>2</sup> or *na*<sup>3</sup> *ko*<sup>4</sup> *jén*<sup>2</sup>.

For the interrogative *what*, *shé*<sup>2</sup>-*mo* may stand alone; or the substantive representing the thing spoken of may be expressed, and without its numerative.

But *which*, if referring to one of many objects, animate or inanimate, will be rendered by *na*<sup>3</sup>, as above, followed by *yi*<sup>1</sup> and the numerative, or by the numerative without *yi*<sup>1</sup>.

**25. The Verb.**—It will suffice for the moment to observe that in Chinese the Verb may be simple or compound—the compound verb being made up sometimes of the same verb reduplicated, sometimes of verbs of like or different meanings, sometimes of a verb and its object.

These remarks apply rather to verbs that we should designate Active or Neuter. The equivalent of our Passive formation is effected by prefixing to the verb concerned other verbs signifying to suffer, to receive, to perceive, etc., as the case may be.

Some verbs incontestably active are reinforced by other verbs, which, like the French *faire*, signify either to do or to cause to be done.

**26.** We have met above (8) two simple verbs: *yu*<sup>3</sup>, which means, as an active verb, to have, and as a verb substantive, to be; and *lai*<sup>2</sup>, to come. The latter has something of this

sense even when used as an auxiliary, which it often is. The verb *yu*<sup>3</sup> has also, though limitedly, auxiliary functions.

27. With these and the following verbs, although also possessing all of them independent powers, there may be effected, as auxiliaries, a fair proportion of the equivalents of our verbs' inflections.

28. 在 *tsai*<sup>4</sup>, to be; to be at; at; in the act of; in.

29. 是 *shih*<sup>4</sup>, to be; to be what ought to be, that is, right. Hence, in answer to a question, *shih*<sup>4</sup> means *yes*, and *pu*<sup>2</sup> *shih*<sup>4</sup>, *no*; interrogatively, *shih*<sup>4</sup> *pu*<sup>2</sup> *shih*<sup>4</sup>, is it so or not? is it right or not? The combination *pu*<sup>2</sup> *shih*<sup>4</sup>, not right, constantly occurs as a substantive meaning error, fault; or as an adjective or adverb, wrong, erroneously. It is well to remember, however, that the negative or affirmative in answer to a question is more frequently expressed in Chinese by the repetition, or partial repetition, of the question with the negative or affirmative prefixed than by the negative or affirmative alone. Thus,

*t'a*<sup>1</sup> *lai*<sup>2</sup> *pu*<sup>4</sup> *lai*<sup>2</sup>, is he coming? *t'a*<sup>1</sup> *pu*<sup>4</sup> *lai*<sup>2</sup>, he is not coming.  
*shih*<sup>4</sup> *t'a*<sup>1</sup> *pu*<sup>2</sup> *shih*<sup>4</sup>, it is he, is it not? *shih*<sup>4</sup> *t'a*<sup>1</sup>, it is he.

We could not say, without being guilty of a vulgarity, *pu*<sup>4</sup> simply, in answer to the first question, and the simple affirmative *shih*<sup>4</sup> would rarely be used in answer to the second. See Exercise III, 10 and note variations in tone of *pu*.

30. 得 *té*<sup>2</sup>, to get; to have; to possess; to accomplish. See *ti*<sup>1</sup>, above (19). As an auxiliary, *té*<sup>2</sup> follows the verb to which it is attached, indicating sometimes that the action of the first verb is completed, but oftener the possibility of its completion. It discharges, perhaps more than any other verb in Chinese, what we regard as the functions of our verb *can* and *cannot*. Of this more directly.

31. 了 *liao*<sup>3</sup>, 咯 *lo*<sup>1</sup>, to end, or be ended, when following a verb, indicates the completion of an act, the occurrence of an event. It may often fairly be called a sign of the past tense. It is also freely used as a final expletive. *Lo* is much used as a colloquial termination.

When the negative *pu*<sup>4</sup> (8) intervenes between the other verb and *liao*<sup>3</sup>, the construction is almost, if not quite, that represented by our potential auxiliaries.

Thus *lai*<sup>2</sup> *pu* *liao*<sup>3</sup>, it is not possible that [he] should come. This is said, however, when the speaker merely holds a strong opinion as to the impossibility. Were he to say *lai*<sup>2</sup> *pu* *té*<sup>\*</sup>, he would affirm it more positively.

It should be remembered that, elsewhere as here, *té*<sup>2</sup> and *liao*<sup>3</sup>, though both signify completion or achievement, are by no means identical in their functions as auxiliaries.

In the combinations *té*<sup>2</sup> *liao*, it is finished or achieved, *liao*<sup>3</sup> is the auxiliary of *té*<sup>2</sup>; as we should say, it puts *té* in the past tense.

32. 要 *yao*<sup>4</sup>, to want; to desire; to be about to. It is used, but by no means invariably, to indicate future time. The tense of the verb is as often as not shown by the context alone. But from its meaning of "to want," *yao*<sup>4</sup> comes to represent our auxiliary *must*, both singly and in various combinations.

\* Note.—The omission of tone marks sometimes, as in this case over the words *pu té*, signifies that the rhythm of the sentence or the accent on one particular word render the unmarked words practically toneless.

With one of these the student of Pekingese cannot too soon become acquainted. Out of  $té^2$  and  $yao^4$ , a corrupt monosyllable,  $téi^3$ , has been formed, which is one of the most useful auxiliaries in the Peking colloquial. It is of course not recognised by native lexicographers, and has been represented in this course by the character  $té^2$ , distinguished by a Chinese tone mark attached to it on the right side.

Another corrupt combination is  $pieh^2$  別, for  $pu^2 yao^4$ , the imperative *do not*.

33. 沒  $mo^4$  or  $mu^4$ , not, is much less common than  $pu^4$ , but is used in a few cases where  $pu^4$  is not used. While, for instance,  $pu^4$  is never used with  $yu^3$ , to have or to be,  $mo^4$  or  $mu^4$  is never used with  $shih^4$ , to be.

With  $yu^3$  it has formed the corrupt monosyllable  $mei^2$ , which will be found, however, before the verb  $yu^3$  itself, standing as a simple negative. Thus,

$mei^2 yu^3 hao^3 ti$ , there are not any good ones.

When  $mo^4$  or  $mei^2$  stands before another verb, that verb is generally in the past tense. Thus,

$t'a^1 lai^2 liao mei^2 yu^3$ , is he come or not?

$t'a^1 mei^2 lai^2$ , he is not (has not) come.

If your question were, Is he coming or not? you would ask  $t'a^1 lai^3 pu lai^3$ , and the answer in the negative would be  $t'a^1 pu^4 lai^3$ , he will not come (is not coming).

34. To recapitulate, the words just learned (21-33) are as follows:—

在 $tsai^4$ , to be; to be at; at.	誰 $shui^2$ , who?
是 $shih^4$ , to be; to be right.	那 $na^3$ , what?
得 $té^2$ , to possess; to obtain; to achieve.	甚 $shén^4$ , extreme; but with $mo^1$ , interrogative, and intoned $shén^2$ .
要 $yao^4$ , to want; to will.	什 $shih^2$ , a tithe; but, like $shén^2$ , used phonetically with the following $mo^1$ , to express what? also any.
得 $tei^3$ ( $té^1 yao^4$ ), must.	
了 $liao^3$ , to end; ended.	
沒 $mo^4$ , $mu^4$ , not; $mei^2$ (= $mo^4 yu^3$ ), not to be.	麼 $mo^1$ , a negative interrogative particle.

35. Learn also the following:—

很, 狠  $hén^3$ , an intensive; as in  $hén^3 hao^3$ , very good. The second is a corrupt form.

東  $tung^1$ , east; 西  $hsi^1$ , west (see Radical 146). The combination  $tung^1-hsi^1$  means a thing. Thus,

$hén^3 hao^3 ti tung^1-hsi^1$ , very good thing (or things).

買  $mai^3$ , to buy; 賣  $mai^4$ , to sell. The combination  $mai^3-mai^4$  means trade, business.

Thus,

$ta^4 mai^3-mai^4$ , trade on a large scale.

## EXERCISE II.

小。那。麼。倆。借。倆。我。1  
麼。大。這。們。人。們

1. We two (men or women). You and I.  
As large as this. As small as that.

Obs.—In *chê-mo, na-mo*, the *mo* has no interrogative power. The syllable is sometimes represented by *mên* (13), which, however, is then pronounced *mo*.

西。東。麼。甚。人。麼。甚。2

2. What man? What thing?

Obs.—Thing: *tung-hsi*, east and west; *q.d.*, everything between east and west.

些。麼。賣。他。是。誰。那。3  
個。的。人。是。個。那。個  
東。賣。賣。個。好。個。人  
西。好。甚。買。人。人。是

3. Who is that man? That man is a  
good man. He is a trader. What does he  
sell? He sells a good many things.

Obs.—What does he sell? (*lit.*, he is a seller of what?) It would be equally correct to say *t'a mai ti shih shên mo*.

好。個。人。不。很。有。有。我。4  
人。很。好。好。了。沒。要  
很。好。這。那。這。有。好  
不。那。個。個。個。沒。的

4. I want good ones; have [you] any?  
(or, are there any?) There are none; or, I  
have none left. This is very good; that is  
bad (or, this is a very good one; that one is  
bad). This man is very good; that man is  
very bad.

Obs.—I have none left: *liao* implies that there were some originally, but that they have gone.

的。不。兒。了。來。來。有。有。他。5  
人。是。的。他。有。沒。甚。他。來  
這。人。是。人。有。麼。沒。了  
兒。他。那。來。人。人。來。沒

5. Is he come? He is not come. Who  
is it that is come? There is no one come.  
A person is come; or, there is someone come.  
What place is he from? He is not of this  
place.

Obs. 1.—In the last two examples *chê êrh, na êrh* are pronounced *chê 'rh, na 'rh*.

Obs. 2.—It is simplest to construe *ti* as the sign of the possessive case; *q.d.*, he is what place's man?

幾。兒。人。有。些。來。人。了。他。6  
個。有。在。多。個。了。他。多。們  
人。十。那。少。人。好。們。少。來

6. How many people is it that are come?  
A good number. How many people are there?  
Ten people and more.

Obs.—It would be equally correct in the answer to the first question to omit *t'a mên*.

不們這的個甚們的這 7  
 多有個是東麼的那個  
 的多東我西人這個是  
 少西們是的個是我  
 有你的誰這是他們

7. This is ours. That is theirs. Whose is this thing? Whose is this thing? It is ours. How many have you of this article? Not many of them.

我我們好有。你這我 8  
 買我們有的沒們個。不  
 不了不要這我有那他不要  
 那這個們好的兒們的這  
 麼個東西不要沒好的不他  
 些個東西沒了。有沒好。大們  
 個。西有。你。很。沒。好。要

8. I do not want this one; they want it. Theirs is not very good. Have you got any good ones there? None good. Unless you have some very good ones, we do not want any. Have you got this thing? We do not want it. I cannot buy so many as that.

Obs. 1.—We do not want any: note the use of *liao* as a final expletive.

Obs. 2.—In the last example, *na-mo*, that, those; *hsieh ko*, indefinitely numerous ones.

Obs. 3.—I cannot buy, etc.: *liao*<sup>2</sup>, a potential auxiliary.

了。了那得。了這 9  
 不個不個

9. This will never do; or this is a bad business. That is not to be done; or, that cannot be accomplished.

Obs.—The first *liao*, is the verb to finish, to accomplish; the second *liao*, though literally possessing the same meaning, does the duty of the verb *can*, or, with *pu*, cannot.

很。好東這很東這 10  
 得西個好。西個

10. This thing is very good.

Obs.—*Hao té hén* in the second example: there is no perceptible difference in the meaning of the two sentences.

好。長不那個馬、你 11  
 得得馬好得要  
 不毛買的。買買

11. If you want to buy a horse you should (or, ought to) buy a good one. It won't do to buy that horse (*lit.*, that horse cannot be (=ought not to be) bought); he has a bad coat (*lit.*, the hair, *chang<sup>3</sup> tē<sup>3</sup>*, has grown, not good, or, not well).

Obs.—*Chang<sup>3</sup>*, to grow, not *ch'ang<sup>2</sup>*, long (Radical 168); see next example. *Tē* is here an auxiliary completing the action of the verb *chang<sup>3</sup>*; see 30.

走。你來長。得子那 12  
得'了他很長竹

12. Those bamboos have grown greatly.  
When he comes you must go; or, he is come  
and you must go.

Obs. 1.—*Chu* (Radical 118), the bamboo; *tzü* (Radical 39).

Obs. 2.—*chang*<sup>2</sup> *tê hên'ch'ang*<sup>2</sup>, have lengthened very long.

人。十我幾你八兒比那 13  
來們口們寸子我個  
口是人。是多高的人

13. That man is upwards of eight inches  
taller than my son. How many in family are  
you? We are under ten.

Obs. 1.—*Lit.*, that man compared with my son [is] high eight inches [and] more.

Obs. 2.—See *k'ou* in the Colloquial Radicals; *lai* above in 8.

Turn the following into Chinese. (KEY, EXERCISE II.)

1. Thy horse. My sheep. His cart. Your  
rice. Our handkerchief. Their knife.

2. You buy, we sell. They want to buy  
things. What things do they want to buy?  
Good things. We here sell very good things.

3. As small as this; as large as that.  
This mountain is not as high as that (*q.d.*,  
as the height the other person declares it  
to be).

4. Have you any good horses? No. We  
sell good carts here; we do not sell horses.  
This cart is not a good one.

5. Whose is this horse? It is mine.  
How many horses have you? Three. How  
many carts are there here? Not very many.

6. What place are you from? I am of  
this place. What place is that trader from?  
He is not of this place. Does he sell good  
things? Not very good. The traders here  
have not very good things. We two traders  
sell good things.

Obs.—Trader: *lit.*, a buying selling man.

7. I want to buy things; are there any  
traders (sellers) here? Not very many. How  
many are there? Five. I want to buy a

good many things; do you want to sell?  
(or, do you sell them?) What things do  
you want? Good things.

8. How many sons and daughters has  
he? Four daughters and five sons. His five  
sons are here; his daughters are there (in  
that place). I have walked a hundred *li*.  
He sells earthenware. What I want to buy  
is some bushels of wheat.

Obs.—Earthenware (Radical 98.)

9. How many days do you require? I  
want three months. Do you use wheat or  
millet? What are these things? They are  
black beans. There are many fish in this  
place (*lit.*, here the fish are not few).

10. Is that thing gold? No; it is clay.  
His nose is very small. Venison (deer flesh)  
is very good. Is the antelope (yellow sheep)  
found here? Yes. The scenery (Radical  
Exercises, 10, 6) here is very fine.

Obs.—Clay: *lit.*, yellow earth (see Radical 201.)

11. That man has grown very tall; or,  
he *is* very tall. That snake is more than  
three inches long. When he comes I must  
see him.

36. To return to verbs and verbal constructions. Note the following:—

拿 *na*<sup>2</sup>, simply, to lay hold of a person or thing. Thus,

*na*<sup>2</sup> *jên*<sup>2</sup>, to arrest a person. *na*<sup>2</sup> *chê*<sup>4</sup> *ko*<sup>4</sup> *tung*<sup>1</sup>-*hsi*<sup>1</sup>, lay hold of this thing.

37. 去 *ch'ü<sup>4</sup>*, simply, to go, as opposed to *lai<sup>2</sup>*, to come. Thus,

*wo<sup>3</sup> lai<sup>2</sup>*, I come.      *ni<sup>3</sup> ch'ü<sup>4</sup>*, you go.

38. From combination of the above we get *na<sup>2</sup> lai<sup>2</sup>*, to bring, and *na<sup>2</sup> ch'ü<sup>4</sup>*, to take away—an object, of course, being expressed or understood. When expressed, the object, in the simpler phrases, is placed between *na<sup>2</sup>* and its adjunct *lai<sup>2</sup>* or *ch'ü<sup>4</sup>*. Thus,

*na<sup>2</sup> shui<sup>3</sup> lai<sup>2</sup>*, bring water here.

*na<sup>2</sup> ché<sup>4</sup> ko<sup>4</sup> tung<sup>1</sup>-hsi<sup>1</sup> ch'ü<sup>4</sup>*, take this thing away (*lit.*, laying hold of this thing go).

There are exceptions to this rule of construction which will be noticed in their place.

39. Referring to Sections 30 and 31, write out the following in Chinese:—

<i>na<sup>2</sup> té<sup>2</sup></i> , can be laid hold of.	<i>na<sup>2</sup> pu<sup>4</sup> té<sup>2</sup></i> , cannot be, etc.
<i>na<sup>2</sup> té<sup>2</sup> lai<sup>2</sup></i> , can be brought.	<i>na<sup>2</sup> pu<sup>4</sup> lai<sup>2</sup></i> , cannot be, etc.
<i>na<sup>2</sup> té<sup>2</sup> ch'ü<sup>4</sup></i> , can be taken away.	<i>na<sup>2</sup> pu<sup>4</sup> ch'ü<sup>4</sup></i> , cannot be, etc.

Observe *na<sup>2</sup> té<sup>2</sup> liao<sup>3</sup>*, can be laid hold of; *na<sup>2</sup> pu<sup>4</sup> liao<sup>3</sup>*, cannot be, etc. In these two the first differs nothing from *na<sup>2</sup> té<sup>2</sup>*; but *na<sup>2</sup> pu<sup>4</sup> liao<sup>3</sup>* will be found to have more force and scope than *na<sup>2</sup> pu<sup>4</sup> té<sup>2</sup>*.

40. With the following verbs, *lai<sup>2</sup>* and *ch'ü<sup>4</sup>* may discharge much the same function as when attached to *na<sup>2</sup>*:—

進 <i>chin<sup>4</sup></i> , to enter (as a door).	過 <i>kuo<sup>4</sup></i> , to pass over (as a river, hill, street).
出 <i>ch'u<sup>1</sup></i> , to go out of (as a door).	往 <i>wang<sup>3</sup></i> , to move towards, or in the direction of.

41. Thus, for instance:—

過 <i>kuo<sup>4</sup></i>	來 <i>lai<sup>2</sup></i>	往 <i>wang<sup>3</sup></i>	過 <i>kuo<sup>4</sup></i>	出 <i>ch'u<sup>1</sup></i>	進 <i>chin<sup>4</sup></i>
去 <i>ch'ü<sup>4</sup></i>	過 <i>kuo<sup>4</sup></i>	這 <i>ché<sup>4</sup></i>	山 <i>shan<sup>1</sup></i>	門 <i>mén<sup>2</sup></i>	門 <i>mén<sup>2</sup></i>
	來 <i>lai<sup>2</sup></i>	兒 <i>'rh</i>	去 <i>ch'ü<sup>4</sup></i>	去 <i>ch'ü<sup>4</sup></i>	來 <i>lai<sup>2</sup></i>

To come in at the door. To go out of the door.

To go over (across) the hills.

To be coming in this direction (or, come here).

To pass backwards and forwards.

42. 過 *kuo<sup>4</sup>*, to pass, is much used as an auxiliary in verbal constructions of past time.

43. 起 *ch'i<sup>3</sup>*, to rise, followed by *lai<sup>2</sup>*, may mean simply to rise from a lower position; to get up. But the combination *ch'i<sup>3</sup>-lai<sup>2</sup>*, it will be seen, has a separate function.

It has been mentioned above (26) that *lai<sup>2</sup>* is frequently used as an auxiliary. This it is as indicating progressive action. The combination *ch'i<sup>3</sup>-lai<sup>2</sup>*, itself an auxiliary, must be rendered variously according to circumstances.

44. 到 *tao<sup>4</sup>*, to arrive; as *t'a<sup>1</sup> tao<sup>4</sup> liao<sup>3</sup>*, he has arrived; *t'a<sup>1</sup> mei<sup>2</sup> tao<sup>4</sup>*, he has not arrived. It is used as an auxiliary with certain verbs implying movement, but with greater freedom in the southern than in the northern mandarin.

45. 著, 着, *cho<sup>1</sup>*, also *chao<sup>2</sup>*, written in the two forms here given. The first of these, however, is used in positions where the second would not be. Besides other parts, the word plays that of a most important auxiliary verb.



As *cho*<sup>1</sup>, attached to several verbs it produces a participial inflection. Under other conditions, hereafter explained, *cho* is read *cho*<sup>2</sup>. Thus,

*tsou*<sup>3</sup>-*cho*, walking, going on foot.

But it must not be applied indiscriminately.

As *chao*<sup>2</sup>, it resembles in power the verbs *té*<sup>2</sup> and *liao*<sup>3</sup>, and often means to meet with unexpectedly, or to catch, as a cold, etc. See Note at the end of Exercise XL.

We may say *na*<sup>2</sup> *pu*<sup>4</sup> *té*<sup>2</sup>, *na*<sup>2</sup> *pu*<sup>4</sup> *liao*<sup>3</sup>, or *na*<sup>2</sup> *pu*<sup>4</sup> *chao*<sup>2</sup>. But here again the selection of the auxiliary must depend on circumstances.

46. Learn the following substantives :—

房 *fang*<sup>2</sup>, a house. 屋 *w*<sup>1</sup>, or *wu*<sup>1</sup>, a room. 舖 *p'u*<sup>4</sup>, a shop.

These as often as not take *tzü*<sup>3</sup> after them. Thus, *fang*<sup>2</sup>-*tzü*, *wu*<sup>1</sup>-*tzü*, *p'u*<sup>4</sup>-*tzü*.

47. 間 *chien*<sup>1</sup>, a division or space ; the numerative of rooms and houses. (See Exercise XL, 3, Obs. 2.) Thus,

*yi*<sup>4</sup> *chien*<sup>1</sup> *fang*<sup>2</sup>-*tzü*, a house. *liang*<sup>3</sup> *chien*<sup>1</sup> *wu*<sup>1</sup>-*tzü*, two rooms.

Obs.—*Yi*<sup>4</sup>, properly *yi*<sup>1</sup> ; *tzü*, properly *tzü*<sup>3</sup>. The latter, when used thus enclitically, atonic.

But observe, *san*<sup>1</sup> *ko*<sup>4</sup> *p'u*<sup>4</sup>-*tzü*, three shops.

間 *chien*<sup>1</sup> will also be found to act as a preposition of time or space ; in which case it follows its object.

48. Learn the following :—

家 *chia*<sup>1</sup>, house, home ; also, family.

城 *ch'êng*<sup>2</sup>, city wall ; city.

街 *chieh*<sup>1</sup>, street.

道 *tao*<sup>4</sup>, road, way ; also, to say (as will be seen later).

裏 *li*<sup>3</sup>, inside of.

外 *wai*<sup>4</sup>, outside of.

上 *shang*<sup>4</sup>, above ; towards ; to ascend.

下 *hsia*<sup>4</sup>, below ; to descend.

頭 *t'ou*<sup>2</sup>, head ; end ; side.

住 *chu*<sup>4</sup>, to stop oneself ; to stand firm ; to reside at.

49. The following are examples of some of the simplest uses of these words :—

道 <i>tao</i> <sup>4</sup>	家 <i>chia</i> <sup>1</sup>	下 <i>hsia</i> <sup>4</sup>	上 <i>shang</i> <sup>4</sup>	外 <i>wai</i> <sup>4</sup>	外 <i>wai</i> <sup>4</sup>	家 <i>chia</i> <sup>1</sup>
兒 <i>'rh</i>	兒 <i>'rh</i>	雨 <i>yü</i> <sup>3</sup>	上 <i>shang</i> <sup>4</sup>	頭 <i>t'ou</i> <sup>2</sup>	裏 <i>li</i> <sup>3</sup>	裏 <i>li</i> <sup>3</sup>
上 <i>shang</i> <sup>4</sup>	的 <i>ti</i>	住 <i>chu</i> <sup>4</sup>	街 <i>chieh</i> <sup>1</sup>	街 <i>chieh</i> <sup>1</sup>	頭 <i>t'ou</i> <sup>2</sup>	城 <i>ch'êng</i> <sup>2</sup>

In the house ; or, at home.

Outside the wall or city.

Inside. Outside.

Up (or, in) the street. To go up the street.

It rains (*lit.*, there descends rain).

Householders, as opposed to shopkeepers.

On the road.

Observe that *shang*<sup>4</sup>, *li*<sup>3</sup>, *wai*<sup>4</sup>, used as prepositions, follow the object. So would *hsia*<sup>4</sup> as a preposition ; it is here used only as a verb.

50. Add these words :—

做 *tsao*<sup>4</sup>, to do ; as *tsao*<sup>4</sup> *shih*<sup>4</sup> (252), to do business.

開 *k'ai*<sup>1</sup>, to open ; hence, in composition, implying removal to greater or less distance.

As *k'ai*<sup>1</sup> *mên*<sup>2</sup>, to open the door.

## EXERCISE III.

拏多那那人東有1  
 不一東東來西人  
 了個西西要來拿  
 去。人很去。拏有了

1. There is a man here with things; or, a man is come with things; a man has brought things. A man is come to take away that thing (*i.e.*, with the wish or intention to take). Those things are too many for one man to take.

Obs. 1.—*Lit.*, there is a man [who] holding things is come.

Obs. 2.—If there were no *liao* at the end, it could mean that a man was come for the things; *q.d.*, *na*, to lay hands on, the thing.

Obs. 3.—That thing; *na* or *na ko*.

Obs. 4.—*Lit.*, those things [are] very many; one man cannot take [them] away.

Obs. 5.—Notice the *pu liao*, implying impossibility, between *na* and *ch'ü*. It might run, one man *na pu liao na tung-hsi ch'ü*.

了是的。拿那拏那2  
 的。拿那不人不人  
 不人著是得。是

2. That man must not be seized (*e.g.*, because of his rank or other circumstance that makes it wrong to seize him). That man cannot be seized (there is no getting hold of him). That man is not to be seized, will never be seized (he is too powerful, too far off, etc.).

人沒屋這裏進屋3  
 住。有子個來。屋裏。

3. In a room. To come into the room. No one lives in this room.

多子個他子個子。住4  
 了。好房那比房這房

4. To live in a house. This house a great deal better than that one of his.

Obs. 1.—The *liao* at the end is merely expletive.

Obs. 2.—*T'a=i'a ti*, his that house.

間住子你五子。有。你5  
 小的大住間有多們  
 屋是小的房三少那  
 子。三我房子。十房兒

5. How many buildings have you over there? Thirty-five *chien*. Is the house you live in large or small? I live in a small room of three *chien*.

Obs. 1.—*Chien*: see Exercise XL, 3, Obs. 2.

Obs. 2.—Construe:—You reside(*ing-ti*) that house, [is it] large, [is it] small?

外上街了。家甚他 6  
 頭的上上上麼。在  
 土人走街那。他。家  
 大。很着。去兒沒裏  
 多。街了。去在。做

*Obs.*—*Shang*, verb and preposition.

6. What is he doing at home? He is not at home. Where is he gone? He is gone for a turn (*lit.*, up the street). Walking in the street. There is a great number of people in the street. There is a great deal of dust outside.

甚在人住着住。我你 7  
 麼那。開着好。是。在。在  
 買兒的好。是東城那。  
 賣。是舖他西城裏兒  
 的。做子那城住頭住。

*Obs.* 1.—If *hao* were omitted, this would continue the conversation, [Are you] *chu cho*, living, in the eastern city or in the western?

*Obs.* 2.—*Lit.*, that man's shop that he opens is where?

7. Where do you live? I live in the city. (or, in Peking, in the Tartar city). Is it better to live in the eastern or in the western division of the city? Where is that man's shop, and what business does he do?

很裏是買沒四有他 8  
 多。買我賣。有。個。三。那  
 東的。那。那。我。個。舖  
 西。那。個。麼。們。西。子  
 的。舖。舖。大。這。城。東  
 人。子。子。的。兒。有。城

*Obs.* 1.—His shops, *lit.*, his those shops.

*Obs.* 2.—We, *wo-mén*, the person addressed being an outsider.

*Obs.* 3.—*Ti* has probably no more than a rhythmical function.

8. His shops are three in the east division of the city, and four in the west; we have no business so large here. That shop is mine. There is a large number of people buying things in that shop; or, the number of people, etc., is large.

過去街去過他。有。他 9  
 沒了。買了。去沒他。來  
 有。他。東。他。往。進。來。了  
 來。西。上。西。來。了。沒

9. Has he come? He has come. He did not come in; he went past, westwards. He is gone up the street to buy something. Has he ever been over here?

我兒兒去。去。得。這 10  
 沒去去。我。你。去。個  
 去。過。你。不。上。麼。道  
 過。沒。上。上。那。過。兒  
 有。那。那。兒。不。過

10. Can you (or, one) get through by that way? You cannot get through (or, there is no thoroughfare). Where are you going? I am not going anywhere. Have you ever been there? No; I have never been there.

*Obs.*—The *na 'rā* in the first clause interrogative; in the second, indefinite—anywhere.

風了。來。西來個起來你 11  
起風拿了。人來着。做  
了起不那得。你他甚  
大來起東起這沒麼

11. What have you been doing? or, What were you doing (at the time)? He is not up (out of bed). You must get up. That thing cannot be lifted (it is too heavy). The wind has risen (is beginning, or has begun, to rise). It has come on to blow hard.

Obs. 1.—Observe the auxiliaries *lai* and *cho*, signifying past time.

Obs. 2.—You this man: *ché ko jên* may be added in anger or not; it merely emphasises the personal pronoun, first, second, or third. *Liao* has here no more than a rhythmical function.

拿得住個了。麼了要 12  
住住。拿東雨大大下  
了。你不西住雨雨雨。  
小住。拿了。住了。下  
心拿得這不這過

12. It is going to rain. It has rained heavily. Rain as heavy as this won't stop. The rain has stopped. Can [one] get a firm hold of this thing or not? [One] can get a firm hold of it. Be careful to keep a firm hold of it (to hold it fast).

Obs. 1.—In the construction of possibility or impossibility, the *ti* and *pu* come between the *na* and *chu*. But you say *na chu tung-hsi*; you must not say *na tung-hsi chu*.

Obs. 2.—Be careful: *lit.*, little heart, little being here used in the sense of fine, minute; *q.d.*, pay minute attention.

不開。開得門他 13  
開。開不開開那

13. Will his door open? (or, can that door of his be opened?) It won't open.

Obs.—*Lit.*, his that door open can open? open not [can] open? Open not [can] open. If the answer were *k'ai pu liao*, the impossibility would be more strongly affirmed than by *k'ai pu k'ai*.

Turn the following into Chinese. (KEY, EXERCISE III.)

1. You live inside the city. I live outside the city. I live in a house of six *chien*. Where do you keep a shop, and where do you live?

2. This house is much larger than that one. It has ten *chien*; that one has four. In the large streets there are not many dwelling-houses; [but] there are many shops there.

3. Where is his residence? He lives in a very small house in the west of the city. He

keeps a shop there, does he not? He is not in trade.

Obs.—An intensive is often formed by the repetition of the adjective. Thus, *hsiao hsiao êrh ti*, very small.

4. Come into the room; it is dusty in the street. The door of that room is open. How many shops has he? Three or four. Where are they? They are in the east of the city. Does he do a large business? Not very large.

5. What is he doing at home? He has nothing to do; or, he does nothing (*lit.*, has not what to do). He has gone out of the city. Where has he gone? Towards the west. What does he want to do? He wants to buy horses and carts.

6. Where has that trader I wanted to buy things from gone? Does he know where

I live? He does not know; he has not been into your room.

*Obs.*—To know: see 51.

7. That man's house is a much better one than mine or yours. How many *chien*<sup>1</sup> has it got? Eight; mine has six, and yours has four. His house has a large frontage (*k'ou*<sup>3</sup> *mien*<sup>4</sup>).

51. 知 *chih*<sup>1</sup>, to know; commonly joined with *tao*<sup>4</sup>, to say (48). Thus,  
*wo*<sup>3</sup> *pu*<sup>4</sup> *chih*<sup>1</sup> *tao*<sup>4</sup>, I cannot tell; *lit.*, I do not know to say:

52. 愛 *ai*<sup>4</sup> or *'ai*<sup>4</sup>, to love or like. Thus,  
*ni*<sup>3</sup> *pu*<sup>2</sup> *ai*<sup>4</sup> *t'a*<sup>1</sup> *mo*<sup>1</sup>, do you not like him?

53. 話 *hua*<sup>4</sup>, spoken language, what one says, as opposed to *wên*<sup>2</sup>, language of books (Radical 67). Thus,

*t'a*<sup>1</sup> *ti*<sup>1</sup> *hua*<sup>4</sup> *hao*<sup>3</sup>, his [style of] speaking is good.

54. 說 *shuo*<sup>1</sup>, to say; as in *wo*<sup>3</sup> *shuo*<sup>1</sup>, I say = this is my opinion. Also to speak; as *shuo*<sup>1</sup> *hua*<sup>4</sup>, to speak language; or, the language spoken, as opposed to *wên*<sup>2</sup>. But followed by a personal pronoun, *shuo*<sup>1</sup> means to blame; as *t'a*<sup>1</sup> *shuo*<sup>1</sup> *wo*<sup>3</sup>, he blamed me.

55. Examples:—

他 <i>t'a</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>	那 <i>na</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	你 <i>ni</i> <sup>3</sup>	道 <i>tao</i> <sup>4</sup>	你 <i>ni</i> <sup>3</sup>
說 <i>shuo</i> <sup>1</sup>	說 <i>shuo</i> <sup>1</sup>	人 <i>jên</i> <sup>2</sup>	不 <i>pu</i> <sup>2</sup>	愛 <i>ai</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	知 <i>chih</i> <sup>1</sup>
的 <i>ti</i>	的 <i>ti</i>	說 <i>shuo</i> <sup>1</sup>	大 <i>ta</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	不 <i>pu</i> <sup>4</sup>	道 <i>tao</i> <sup>4</sup>
話 <i>hua</i> <sup>4</sup>	很 <i>hên</i> <sup>3</sup>	甚 <i>shên</i> <sup>2</sup>	愛 <i>ai</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>	知 <i>chih</i> <sup>1</sup>	不 <i>pu</i> <sup>4</sup>
好 <i>hao</i> <sup>3</sup>	是 <i>shih</i> <sup>4</sup>	麼 <i>mo</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>	愛 <i>ai</i> <sup>4</sup>	道 <i>tao</i> <sup>4</sup>	知 <i>chih</i> <sup>1</sup>

Do you know? I do not.

Do you like him? Not much.

*Obs.*—*Ta*, great, used adverbially.

What is that man saying? What he says *hên*<sup>3</sup> *shih*<sup>4</sup>, is quite (or, very) right (or, correct). He speaks very well (good accent, form, sense).

56. 叫, 叫, *chiao*<sup>4</sup>, to call; to bid. As *chiao*<sup>4</sup> *t'a*<sup>1</sup> *lai*<sup>2</sup>, bid him come; call him here. The first is the form more commonly used. As will be seen later, it sometimes means to cause, and, as an auxiliary, can render an active verb passive.

57. 回 *hui*<sup>2</sup>, to return; as *t'a*<sup>1</sup> *hui*<sup>2</sup> *lai*<sup>2</sup> *liao*, he is come back. Also, an occasion; as *liang*<sup>3</sup> *hui*<sup>2</sup>, on two occasions.

58. 乏 *fa*<sup>2</sup>, to be tired; as *wo*<sup>3</sup> *shên*<sup>1</sup>-*tzü* *fa*<sup>2</sup> *liao*, I am (*lit.*, my person is) tired.

59. 站 *chan*<sup>4</sup>, to stand upright, as distinguished from sitting, or lying down.

60. 躺 *t'ang*<sup>3</sup>, to recline ; to lie down.

61. 坐 *tso*<sup>4</sup>, to sit.

62. Examples :—

坐 <i>tso</i> <sup>4</sup>	起 <i>ch'i</i> <sup>3</sup>	乏 <i>fa</i> <sup>2</sup>	來 <i>lai</i> <sup>2</sup>	了 <i>liao</i>	他 <i>t'a</i> <sup>1</sup>
着 <i>cho</i>	來 <i>lai</i> <sup>2</sup>	了 <i>liao</i>	走 <i>tsou</i> <sup>3</sup>	叫 <i>chiao</i> <sup>4</sup>	走 <i>tsou</i> <sup>3</sup>
躺 <i>t'ang</i> <sup>3</sup>	站 <i>chan</i> <sup>4</sup>	你 <i>ni</i> <sup>3</sup>	道 <i>tao</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	回 <i>hui</i> <sup>2</sup>
着 <i>cho</i>	着 <i>cho</i>	站 <i>chan</i> <sup>4</sup>	兒 <i>'rh</i>	回 <i>hui</i> <sup>2</sup>	去 <i>ch'ü</i> <sup>4</sup>

He is gone back on foot.

*Obs.*—*Tsou* here, on foot.

Call him back ; or, bid him return.

Tired with one's journey.

*Obs.*—*Tsou tao*, to go the road : probably, but not necessarily, on foot.

You stand up !

Standing up. Sitting. Lying down.

*Obs.*—*Cho* inflecting these verbs participially.

63. 關 *kuan*<sup>1</sup>, to close, to shut ; as *kuan*<sup>1</sup> *mên*<sup>2</sup>, shut the door. Also, a barrier or military frontier station ; also, an important point ; hence (as will be seen later), to bear upon, to concern.

64. 廳 *ch'uang*<sup>1</sup>, a window ; colloquially, always followed by *hu*<sup>4</sup> (Radical 63). Thus,

*kuan*<sup>1</sup> *ch'uang*<sup>1</sup>-*hu*<sup>4</sup>, shut the window.

65. 樓 *lou*<sup>2</sup>, an upper story ; also a storied building ; as *lou*<sup>2</sup> *shang*<sup>4</sup>, upstairs.

*Obs.*—Its numerative in the latter case is not *chien*, but *tso*. See Part VIII.

66. 衙 *ya*<sup>2</sup>, a bureau or official residence ; colloquially, not used alone, but with *mên*<sup>2</sup>.

Thus,

*shang*<sup>4</sup> *ya*<sup>2</sup>-*mên*<sup>2</sup>, to go to office.

67. 地 *ti*<sup>4</sup>, the ground ; as *ti*<sup>4</sup> *hsia*<sup>4</sup>, on the ground.

68. Examples :—

在 <i>tsai</i> <sup>4</sup>	人 <i>jên</i> <sup>2</sup>	在 <i>tsai</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	有 <i>yu</i> <sup>3</sup>	樓 <i>lou</i> <sup>2</sup>	關 <i>kuan</i> <sup>1</sup>
樓 <i>lou</i> <sup>2</sup>	躺 <i>t'ang</i> <sup>3</sup>	地 <i>ti</i> <sup>4</sup>	要 <i>yao</i> <sup>4</sup>	人 <i>jên</i> <sup>2</sup>	上 <i>shang</i> <sup>4</sup>	門 <i>mên</i> <sup>2</sup>
上 <i>shang</i> <sup>4</sup>	在 <i>tsai</i> <sup>4</sup>	下 <i>hsia</i> <sup>4</sup>	上 <i>shang</i> <sup>4</sup>	上 <i>shang</i> <sup>4</sup>	坐 <i>tso</i> <sup>4</sup>	開 <i>k'ai</i> <sup>1</sup>
坐 <i>tso</i> <sup>4</sup>	地 <i>ti</i> <sup>4</sup>	躺 <i>t'ang</i> <sup>3</sup>	衙 <i>ya</i> <sup>2</sup>	樓 <i>lou</i> <sup>2</sup>	着 <i>cho</i>	廳 <i>ch'uang</i> <sup>1</sup>
着 <i>cho</i>	下 <i>hsia</i> <sup>4</sup>	着 <i>cho</i>	門 <i>mên</i> <sup>2</sup>	去 <i>ch'ü</i> <sup>4</sup>	人 <i>jên</i> <sup>2</sup>	戶 <i>hu</i> <sup>4</sup>

Shut the door and open the window.

There is a person (or, persons) sitting upstairs.

*Obs.*—*Cho* marking present time.

Someone is gone upstairs (*lit.*, ascending the story is gone).

I want to go to office (to the *ya<sup>2</sup>-mên<sup>2</sup>*).

*Obs.*—*Shang*, going towards or to.

A person (or persons) stretched on the ground. (Two renderings.)

Sitting upstairs.

69. 步 *pu<sup>4</sup>*, a pace. As *pu<sup>4</sup> hsia<sup>4</sup>* (48), on foot; *pu<sup>4</sup> hsia<sup>4</sup> tsou<sup>3</sup>*, to go on foot. Also, with *hsing<sup>2</sup>* (Radical 144); as *pu<sup>4</sup> hsing<sup>2</sup>*, to walk; *pu<sup>4</sup> hsing<sup>2</sup> tsou<sup>3</sup>*, to go on foot.

70. 騎 *ch'i<sup>2</sup>*, to bestride; as *ch'i<sup>2</sup> ma<sup>3</sup>*, to ride on horseback.

71. 轎 *chiao<sup>4</sup>*, a sedan-chair; as *tso<sup>4</sup> chiao<sup>4</sup>*, to sit in a sedan-chair.

72. 頂 *ting<sup>3</sup>*, the numerative of *chiao<sup>4</sup>*, sedan-chair; as *san<sup>1</sup> ting<sup>3</sup> chiao<sup>4</sup>-tzü*, three sedans. Also the numerative of caps. It means as well the crown of the head, as will be seen later.

73. 車 *ch'é<sup>1</sup>* (Radical 159), cart or carriage; as *tso<sup>4</sup> ch'é<sup>1</sup>*, to sit in a cart.

74. 輛 *liang<sup>4</sup>*, the numerative of *ch'é<sup>1</sup>*, cart; as *ssü<sup>4</sup> wu<sup>3</sup> liang<sup>4</sup> ch'é<sup>1</sup>*, four or five carts.

75. 馬 *ma<sup>3</sup>* (Radical 187), a horse.

76. 匹 *p'i<sup>1</sup>*<sup>3</sup>, numerative of *ma<sup>3</sup>*; as *pa<sup>1</sup> p'i<sup>1</sup> ma<sup>3</sup>*, eight horses.

77. 騾 *lo<sup>2</sup>*, a mule. Its numerative is *t'ou<sup>2</sup>* (48); as *san<sup>1</sup> t'ou<sup>2</sup> lo<sup>2</sup>-tzü*, three mules. *Ko* (8) can also be used.

78. 驢 *lü<sup>2</sup>*, a donkey. Its numerative is *t'ou<sup>2</sup>* (48); as *liang<sup>3</sup> t'ou<sup>2</sup> lü<sup>2</sup>*, two donkeys. Mules and donkeys are spoken of collectively as *lo<sup>2</sup>-tzü lü<sup>2</sup>*. *Ko* (8) can also be used as the numerative of donkeys.

79. Examples:—

買 <i>mai<sup>3</sup></i>	騎 <i>ch'i<sup>2</sup></i>	是 <i>shih<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>	我 <i>wo<sup>3</sup></i>	他 <i>t'a<sup>1</sup></i>	我 <i>wo<sup>3</sup></i>
了 <i>liao</i>	騾 <i>lo<sup>2</sup></i>	騎 <i>ch'i<sup>2</sup></i>	賣 <i>mai<sup>4</sup></i>	要 <i>yao<sup>4</sup></i>	是 <i>shih<sup>4</sup></i>	是 <i>shih<sup>4</sup></i>
兩 <i>liang<sup>3</sup></i>	子 <i>tzü</i>	馬 <i>ma<sup>3</sup></i>	騾 <i>lo<sup>2</sup></i>	買 <i>mai<sup>3</sup></i>	步 <i>pu<sup>4</sup></i>	坐 <i>tso<sup>4</sup></i>
輛 <i>liang<sup>4</sup></i>	來 <i>lai<sup>2</sup></i>	來 <i>lai<sup>2</sup></i>	子 <i>tzü</i>	頂 <i>ting<sup>3</sup></i>	下 <i>hsia<sup>4</sup></i>	車 <i>ch'é<sup>1</sup></i>
車 <i>ch'é<sup>1</sup></i>	的 <i>ti</i>	的 <i>ti</i>	驢 <i>lü<sup>2</sup></i>	轎 <i>chiao<sup>4</sup></i>	走 <i>tsou<sup>3</sup></i>	來 <i>lai<sup>2</sup></i>
	我 <i>wo<sup>3</sup></i>	是 <i>shih<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>	子 <i>tzü</i>	的 <i>ti</i>	的 <i>ti</i>

I came in a cart; *lit.*, I am seated in a cart come.

He goes (or, is or was going) on foot.

I want to buy a sedan chair.

*Obs.*—*Ting*=*yi ting*, one piece.

He sells (or, is selling) mules and donkeys.

Did he ride here on a horse or on a mule? *q.d.*, he, was he riding a horse hither, was he riding a mule hither?

I have bought two carts.

*Obs.*—Not *êrh liang*.

80. 快 *k'uai*<sup>4</sup>, quick ; as *na*<sup>4</sup> *p'i*<sup>2</sup> *ma*<sup>3</sup> *k'uai*<sup>4</sup>, that horse [is] quick.  
 81. 慢 *man*<sup>4</sup>, slow ; as *na*<sup>4</sup> *lo*<sup>2</sup>-*tzŭ* *man*<sup>4</sup>, that mule [is] slow.  
 82. 前 *ch'ien*<sup>2</sup>, before, in time or place.  
 83. 後 *hou*<sup>4</sup>, behind, in time or place.  
 84. 都 *tou*<sup>1</sup> (properly *tu*<sup>1</sup>), all, plurality ; as *na*<sup>4</sup> *hsieh*<sup>1</sup> *jên*<sup>2</sup> *tou*<sup>1</sup> *hao*<sup>3</sup>, those people are all good. Also, under some circumstances, both or either.

85. Examples :—

頭 <i>t'ou</i> <sup>2</sup>	不 <i>pu</i> <sup>2</sup>	慢 <i>man</i> <sup>4</sup>	走 <i>tsou</i> <sup>3</sup>	驃 <i>lo</i> <sup>2</sup>	頭 <i>t'ou</i> <sup>2</sup>	我 <i>wo</i> <sup>3</sup>
裏 <i>li</i> <sup>3</sup>	是 <i>shih</i> <sup>4</sup>	前 <i>ch'ien</i> <sup>2</sup>	得 <i>té</i> <sup>2</sup>	子 <i>tzŭ</i>	驃 <i>lo</i> <sup>2</sup>	那 <i>na</i> <sup>4</sup>
好 <i>hao</i> <sup>3</sup>	他 <i>t'a</i> <sup>1</sup>	頭 <i>t'ou</i> <sup>2</sup>	快 <i>k'uai</i> <sup>4</sup>	驢 <i>lü</i> <sup>2</sup>	子 <i>tzŭ</i>	匹 <i>p'i</i> <sup>2</sup>
	後 <i>hou</i> <sup>4</sup>	後 <i>hou</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	都 <i>tou</i> <sup>1</sup>	慢 <i>man</i> <sup>4</sup>	馬 <i>ma</i> <sup>3</sup>
	來 <i>lai</i> <sup>2</sup>	頭 <i>t'ou</i> <sup>2</sup>	走 <i>tsou</i> <sup>3</sup>	好 <i>hao</i> <sup>3</sup>	那 <i>na</i> <sup>4</sup>	快 <i>k'uai</i> <sup>4</sup>
	比 <i>pi</i> <sup>3</sup>	都 <i>tou</i> <sup>1</sup>	得 <i>té</i> <sup>2</sup>	我 <i>wo</i> <sup>3</sup>	些 <i>hsieh</i> <sup>1</sup>	那 <i>na</i> <sup>4</sup>

That horse of mine is fast.

That mule is slow.

Those mules and donkeys are all good.

*Obs.*—Were the *hsieh* omitted, *lo* and *lü* would be singular, and *tou*=both.

I walk fast ; *q.d.*, I walking achieve speed. He walks slow.

Front and rear both wrong ; *lit.*, not what [the thing] should be, before or behind.

*Obs.*—*Tou pu*, all not, in such a context=neither.

He was better subsequently than he had been at first.

*Obs.* 1.—*Hou lai* may mean (as here) after a date already past, or hereafter. The combination *ch'ien lai* is not colloquial, nor is it analogous to *hou lai* in construction. In writing it means to proceed to or towards. It has also auxiliary power.

*Obs.* 2.—*T'ou li* : *q.d.*, within the beginning=at first. Also, in front ; see Exercise IV, 1, English (p. 27). There are many other combinations signifying *before*, in some of which, as will be seen, *ch'ien* plays a part.

86. 把 *pa*<sup>3</sup>, to hold ; to take hold of. Frequently prefixed to what we call the object of the transitive verb. Thus,

*pa*<sup>3</sup> *na*<sup>4</sup> *mên*<sup>2</sup> *kuan*<sup>1</sup> *shang*<sup>4</sup>, shut to that door.

As a substantive, *pa*<sup>3</sup> has various uses ; amongst others, that of a numeral.

87. 給 *kei*<sup>3</sup> (properly *chi*<sup>3</sup>), to give ; as in *ni*<sup>3</sup> *kei*<sup>3</sup> *wo*<sup>3</sup> *yi*<sup>2</sup> *ko*<sup>4</sup>, you give me one. Hence it often acts as *to* or *for* ; as we should say, it forms the dative case. Thus,

*ni*<sup>3</sup> *kei*<sup>3</sup> *wo*<sup>3</sup> *na*<sup>2</sup> *yi*<sup>2</sup> *ko*<sup>4</sup> *lai*<sup>2</sup>, bring one for me.

88. 跑 *p'ao*<sup>3</sup>, to run, as a man ; to gallop, as a horse. As *p'ao*<sup>3</sup> *ch'ü*<sup>4</sup> *liao*, ran off, or galloped away.



## EXERCISE IV.

兒的是誰不方那有1  
知你我說得兒個人  
道那‘說的。是住地說

1. They say, or, some say (*lit.*, there is a man, or there are men, who say), that that place is uninhabitable. Who is that says so? I (*lit.*, it is I that) say so. How do you know?

了少他說不知的這2  
一回做不出道。房子是  
回。他過出來。我子。誰  
做多來。他做誰家

2. Whose house is this? (what family does it belong to?) Who knows? I can't do it. He can't tell. How many times has he done (or, made) it? He has done it once; *q.d.*, one turn.

*Obs.* 1.—*Ch'u-lai*, as an auxiliary completing the action of the verbs *tsao* and *shuo*.

*Obs.* 2.—*Chi<sup>3</sup> hui<sup>3</sup>* would be equally correct.

知我麼是個五來外3  
道。不人。甚人。六了頭

3. There are five or six people outside that have come. Who are they? I cannot say.

下是坐在起都來大4  
躺在著樓來。得‘你人  
著。地他上我站們進

4. When His Excellency comes in you must all stand up. I was (or am) sitting upstairs; he was or is lying on the ground.

*Obs.* 1.—Do not construe *ti<sup>4</sup> hsia*, below. We shall come presently to *ti<sup>3</sup> hsia*, below.

*Obs.* 2.—Were *liao<sup>3</sup>* placed after the first *lai*, the sentence would run, His Excellency has come in, etc.

N.B.—A *ta-jên* is not necessarily His Excellency, the title being applied to any official above a certain rank.

大我不這你5  
愛。不愛。個愛

5. Do you like this? Not very much.

了。乏、我了你門兒你6  
走身家回一走、快  
不子了。不關、城些

6. Walk a little faster; when once the city gate is shut you won't get home. I am too tired to walk any more.

*Obs.*—*Lit.*, my body is tired, walk [I] cannot.

關上。牕牕了。開。把7  
上牕戶戶。關門門  
了。戶關把上開開

7. Open the door. The door is open. Shut the window. Shut the window. The window is shut.

*Obs.*—Shut; the *shang<sup>4</sup>* as an auxiliary completing the action of the verb *kuon*.

上門來他著上道他 8  
關把起叫躺兒在

8. He is lying down in the road; tell him to get up. Shut the door.

Obs.—With verbs of motion *tao<sup>2</sup>rh shang* means, on the way, on the road, while one is travelling.

慢走他的的的走走 9  
兒我在我他我著著  
的快後在是是他來  
走。走頭前步坐走的。  
了。走。頭行車了步  
慢快走。來來來下

9. Walking here. Walking; or, to come or to go on foot; going on foot. He walked here; I came in a cart. He came on foot. I was walking in front; he was behind. Go fast; or, make haste and go (imperative). I am going shortly or soon. Go gently.

Obs. 1.—*Ti* at the end of the first clause is probably used corruptly for *tê*, as auxiliary completing the act of *tsou lai*.

Obs. 2.—In the second clause, if *ti* be not used for *tê*, a word signifying manner must be understood after *ti*; *q.d.*, my [manner of coming] *shih*, was, sit-in-cart-coming's manner.

Obs. 3.—There is a difference between *k'uai tsou* used imperatively and otherwise.

Obs. 4.—Note *liao* indicating future action.

轎愛小轎門上沒他 10  
子坐轎子去那有那  
好。車去是了。兒他個  
是。的。坐他去沒人  
他他車去了。回回  
那。不坐是上來來  
頂大頂坐衙他了

10. Is that man come back or not? He is not back. Where did he go (is he gone to)? To the *ya<sup>2</sup>-mê n<sup>2</sup>* (office). Did he go in a chair or in a carriage? In a small chair; he does not much like being in a carriage. That chair of his is good; or, his is the better chair.

Obs.—*Yi*, one, colloquially omitted before *ting*, the numerative noun.

騾兒兒那兒的子是 11  
子的騾兒騾騾好這  
驢慢子的子子是兒  
都那比好。沒好。那的  
快兒那這有這兒騾

11. Which are the better, the mules from this place or from that? The mules here are not so good as those there; *q.d.*, this place's mules are not (or, have not) that place's good. The mules here are slower than what you get there. Both the mules and donkeys from that place are fast.

子了了子買馬他 12  
子三多驢的麼買  
個頭少。他是不是  
驢騾買買騾是是

12. Is it horses that he is buying? No, he is buying (or, what he has bought are) mules and donkeys. How many has he bought? Three mules and seven donkeys. (See 78.)

快馬的是馬來你 13  
跑我騎來的是  
得那馬的是步  
很匹來我騎行

13. Did you come on foot or on horse-back? I rode here. That horse of mine gallops very fast.

Turn the following into Chinese. (KEY, EXERCISE IV.)

1. He is sitting upstairs; tell him to come here quickly. He won't come fast; he is coming very slowly. I went in front in a cart; he followed in a sedan-chair.

Obs.—In front, *t'ou<sup>2</sup> li<sup>2</sup>*. See 85, Obs. 2.

2. Tell him to buy two carts and four horses. He says there are no horses here. He says mules are better than horses. Has he bought mules? Yes. How many has he bought? Four. Has he bought any donkeys? No; you did not tell him to buy donkeys.

3. Has he gone to the *ya-mén* in a sedan-chair or in a cart? He has gone on foot; he says he does not like carts or sedans. He

will not come back soon. He is lying on the ground; he can't get up.

4. That horse is faster than this one. Horses are faster than mules; mules are faster than donkeys. Has he arrived? No. What is he doing? He is walking slowly. Tell him to come quickly.

5. How many sedan-chairs have you? Two. How many mules, horses, and donkeys? Four horses, three mules, five donkeys. Have you any carts? No; I have sold all my carts. Why are you standing up? For no reason (*lit.*, I am not doing anything); you like sitting down; I like standing up.

Obs.—Why: *lit.*, to do what?

89. 請 *ch'ing<sup>3</sup>*, to pray; to request. Hence, please; as in *ch'ing<sup>3</sup> tso<sup>4</sup>*, please be seated.

90. 教 *chiao<sup>1</sup>*, to teach; as *t'a<sup>1</sup> chiao<sup>1</sup> wo<sup>3</sup> shuo<sup>1</sup> hua<sup>4</sup>*, he is teaching me to speak the language.

91. 看 *k'an<sup>4</sup>*, to behold; to regard. As *wo<sup>3</sup> k'an<sup>4</sup> t'a<sup>1</sup> hao<sup>3</sup>*, I think him good. *K'an<sup>1</sup>*, to watch (see 526).

見 *chien<sup>4</sup>* (Radical 147), to see; to perceive. Often combined with *k'an<sup>4</sup>*; as *wo<sup>3</sup> mei<sup>2</sup> k'an<sup>4</sup> chien<sup>4</sup>*, I have not seen him (or it).

92. 書 *shu<sup>1</sup>*, a book; writings. As *k'an<sup>4</sup> shu<sup>1</sup>*, to read or study.

93. 找 *chao<sup>3</sup>*, to seek; to search for. As *chao<sup>3</sup> p'i<sup>1</sup> hao<sup>3</sup> ma<sup>3</sup>*, to look out for a good horse.

94. 字 *tzü<sup>4</sup>*, written words; Chinese characters.

95. 典 *tien<sup>3</sup>*, a rule; a canon. With *tzü<sup>4</sup>* (94), a dictionary; *q.d.*, a word-canon. Thus, *na<sup>2</sup> tzü<sup>4</sup> tien<sup>3</sup> chao<sup>3</sup> tzü<sup>4</sup>*, with (*lit.*, taking hold of) a dictionary to look out words.

Obs.—*Na* before the instrumental case.

96. 學 *hsiao*<sup>2</sup>, also read *hsio*<sup>2</sup>, *hsüeh*<sup>2</sup>, *hsüo*<sup>2</sup>, to learn. Also, to imitate; to follow, as an example. When combined with 生 *shêng*<sup>1</sup> (Radical 100), to be born, *hsio*<sup>2</sup>-*shêng*<sup>1</sup> or *hsüeh*<sup>2</sup>-*shêng*<sup>1</sup>, a pupil.

97. 認 *jên*<sup>4</sup>, to recognise. With *tzü* (94), to be able to read; as *t'a*<sup>1</sup> *pu*<sup>2</sup> *jên*<sup>4</sup> *tê* *tzü*<sup>4</sup>, he cannot read (*lit.*, is not able to recognise characters).

98. Examples:—

生 <i>shêng</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	找 <i>chao</i> <sup>3</sup>	擊 <i>na</i> <sup>2</sup>	我 <i>wo</i> <sup>3</sup>	他 <i>t'a</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>
認 <i>jên</i> <sup>4</sup>	學 <i>hsio</i> <sup>2</sup>	找 <i>chao</i> <sup>3</sup>	字 <i>tzü</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>	看 <i>k'an</i> <sup>4</sup>	要 <i>yao</i> <sup>4</sup>
得 <i>tê</i> <sup>2</sup>	字 <i>tzü</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>	典 <i>tien</i> <sup>3</sup>	認 <i>jên</i> <sup>4</sup>	書 <i>shu</i> <sup>1</sup>	請 <i>ch'ing</i> <sup>3</sup>
字 <i>tzü</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	給 <i>kei</i> <sup>3</sup>	得 <i>tê</i> <sup>2</sup>	有 <i>yu</i> <sup>3</sup>	人 <i>jên</i> <sup>2</sup>
多 <i>to</i> <sup>1</sup>	學 <i>hsio</i> <sup>2</sup>	字 <i>tzü</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	請 <i>ch'ing</i> <sup>3</sup>	字 <i>tzü</i> <sup>4</sup>	教 <i>chiao</i> <sup>1</sup>

He wants to engage (*lit.*, request) someone to read with him (*lit.*, to teach to read books). There is a character (or, there are characters) which I do not know; please look [it] out in the dictionary for me.

*Obs.*—*Kei wo*, for me, *chao chao* (short for *chao yi chao*; *lit.*, seek a seek).

This character is the character *hsio*<sup>2</sup>, to learn.

That pupil (or student) knows a number of characters.

99. 先 *hsien*<sup>1</sup>, before (in time); as *hsien*<sup>1</sup>-*shêng*<sup>1</sup> (Radical 100), a teacher; *lit.*, elder-born (Compare our senior, signor, sir). Thus,

*ch'ing*<sup>3</sup> *hsien*<sup>1</sup>-*shêng*<sup>1</sup>, to engage (*lit.*, request; or, to invite, send for) a teacher.

100. 抄 *ch'ao*<sup>1</sup>, to copy; as *ch'ao*<sup>1</sup> *shu*<sup>1</sup>, to copy writings or books. Often coupled with the following *hsieh*<sup>3</sup>.

101. 寫 *hsieh*<sup>3</sup>, to write; as *hsieh*<sup>3</sup> *tzü*<sup>4</sup>, to write (*lit.*, write the character).

102. 真 *chên*<sup>1</sup>, true, truly; as *ché*<sup>4</sup> *shih*<sup>4</sup> *chên*<sup>1</sup> *hua*<sup>4</sup>, this is true (*lit.*, true statement).

103. 正 *chêng*<sup>4</sup>, upright, correct; as *k'ou*<sup>3</sup> *yin*<sup>1</sup> *chêng*<sup>4</sup>, mouth sounds correct = accurate pronunciation.

104. 肯 *k'ên*<sup>3</sup>, to wish, to choose to; as *t'a*<sup>1</sup> *pu*<sup>4</sup> *k'ên*<sup>3</sup> *lai*<sup>2</sup>, he won't (does not choose to) come.

105. 還 *huan*<sup>2</sup>, properly *huan*<sup>2</sup>, to return. Colloquially, *han*<sup>2</sup>, *hai*<sup>2</sup>, yet, still; as *wo*<sup>3</sup> *hai*<sup>2</sup> *yu*<sup>3</sup> *yi*<sup>2</sup> *ko*<sup>4</sup>, I have still got one; I have got no more than one.

106. Examples:—

肯 <i>k'ên</i> <sup>3</sup>	還 <i>hai</i> <sup>2</sup>	你 <i>ni</i> <sup>3</sup>	說 <i>shuo</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>	先 <i>hsien</i> <sup>1</sup>	請 <i>ch'ing</i> <sup>3</sup>
不 <i>pu</i> <sup>4</sup>	有 <i>yu</i> <sup>3</sup>	口 <i>k'ou</i> <sup>3</sup>	的 <i>ti</i> <sup>1</sup>	不 <i>pu</i> <sup>4</sup>	生 <i>shêng</i> <sup>1</sup>	先 <i>hsien</i> <sup>1</sup>
肯 <i>k'ên</i> <sup>3</sup>	比 <i>pi</i> <sup>3</sup>	音 <i>yin</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	肯 <i>k'ên</i> <sup>3</sup>	還 <i>hai</i> <sup>2</sup>	生 <i>shêng</i> <sup>1</sup>
都 <i>tou</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>	不 <i>pu</i> <sup>2</sup>	真 <i>chên</i> <sup>1</sup>	抄 <i>ch'ao</i> <sup>1</sup>	沒 <i>mei</i> <sup>2</sup>	進 <i>chin</i> <sup>4</sup>
好 <i>hao</i> <sup>3</sup>	好 <i>hao</i> <sup>3</sup>	正 <i>chêng</i> <sup>4</sup>	話 <i>hua</i> <sup>4</sup>	寫 <i>hsieh</i> <sup>3</sup>	來 <i>lai</i> <sup>2</sup>	來 <i>lai</i> <sup>2</sup>

Ask the teacher to come in.

*Obs.*—If the *ch'ing* were placed after *hsien-shêng*, this would mean, Please walk in, sir.

The teacher is not come yet.

He won't (does not want to) copy.

What is said is the truth.

Your pronunciation is incorrect ; you have a bad pronunciation.

There is another (or, there are others) better than he.

Whether [I, you, he] choose or not, it makes no difference (*q.d.*, assent or not assent), both are good. See *tou*<sup>1</sup> (84).

107. 瞧 *ch'iao*<sup>2</sup>, to look at ; to see. As in *mei*<sup>2</sup> *ch'iao*<sup>2</sup> *kuo*<sup>4</sup>, not to have seen [him, it]. Like *k'an*<sup>4</sup> (91), it is very commonly joined with *chien*<sup>4</sup> (Radical 147) ; as in *ch'iao*<sup>2</sup> *pu*<sup>2</sup> *chien*<sup>4</sup>, unable to see. The forms *k'an*<sup>4</sup>-*chien*<sup>4</sup> and *ch'iao*<sup>2</sup>-*chien*<sup>4</sup> differ little in sense, but the latter seems to be used rather when the object is small enough to escape attention.

108. 告 *kao*<sup>4</sup>, to announce ; colloquially, most often coupled with *su*<sup>4</sup> (109). With *shih* (Radical 113), *kao*<sup>4</sup>-*shih*<sup>4</sup>, a proclamation.

109. 訴 *su*<sup>4</sup> or *sung*<sup>4</sup>, to tell to ; to complain that. *Kao*<sup>4</sup>-*su*<sup>4</sup>, also pronounced *kao*<sup>4</sup>-*sung*<sup>4</sup>, to tell to ; as in *ni*<sup>3</sup> *kao*<sup>4</sup>-*su*<sup>4</sup> *wo*<sup>3</sup>, you tell me.

110. 問 *wèn*<sup>4</sup>, to ask ; to inquire. As in *wo*<sup>3</sup> *wèn*<sup>4</sup> *t'a*<sup>1</sup> *ni*<sup>3</sup> *shih*<sup>4</sup> *shui*<sup>2</sup>, I asked him, who are you ?

111. 記 *chi*<sup>4</sup>, to record in writing ; but, colloquially, to remember. As *wo*<sup>3</sup> *pu*<sup>2</sup> *chi*<sup>4</sup> *té*<sup>2</sup>, I do not remember.

112. 呢 *ni*<sup>1</sup>, a particle, generally, but not always, interrogative.

113. Examples:—

那 <i>na</i> <sup>3</sup>	甚 <i>she</i> <sup>n2</sup>	大 <i>ta</i> <sup>4</sup>	記 <i>chi</i> <sup>4</sup>	瞧 <i>ch'iao</i> <sup>2</sup>	還 <i>hai</i> <sup>2</sup>	請 <i>ch'ing</i> <sup>3</sup>
個 <i>ko</i> <sup>4</sup>	麼 <i>mo</i> <sup>1</sup>	很 <i>hén</i> <sup>3</sup>	得 <i>té</i> <sup>2</sup>	瞧 <i>ch'iao</i> <sup>2</sup>	沒 <i>mei</i> <sup>2</sup>	你 <i>ni</i> <sup>3</sup>
好 <i>hao</i> <sup>3</sup>	話 <i>hua</i> <sup>4</sup>	記 <i>chi</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>	好 <i>hao</i> <sup>3</sup>	看 <i>k'an</i> <sup>4</sup>	告 <i>kao</i> <sup>4</sup>
呢 <i>ni</i> <sup>1</sup>	呢 <i>ni</i> <sup>1</sup>	得 <i>té</i> <sup>2</sup>	記 <i>chi</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>	見 <i>chien</i> <sup>4</sup>	訴 <i>su</i> <sup>4</sup>
	請 <i>ch'ing</i> <sup>3</sup>	這 <i>ché</i> <sup>4</sup>	得 <i>té</i> <sup>2</sup>	好 <i>hao</i> <sup>3</sup>	過 <i>kuo</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>
	問 <i>wèn</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>	你 <i>ni</i> <sup>3</sup>	你 <i>ni</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>

Please tell him.

I have not seen [him or it].

*Obs.*—*Hai*: merely intensive ; strictly, not yet seen, etc.

You look [at it and] see whether it is good or not.

Do you remember ?

[I] do not very well remember.

*Obs.*—Note the double intensive *ta*<sup>4</sup> *hén*<sup>3</sup>.

What is this that you are saying ? (what is the meaning of such language ?)

I beg to ask [you] which is the better (or best) ?

*Obs.*—*Ch'ing*<sup>3</sup> preceding *wèn*<sup>4</sup>: a respectful form of question ; sometimes also sarcastic.

## EXERCISE V.

字。請肯學了、先書、我 1  
教、來。生他、生你、要  
這先那、不沒、給請  
是生麼、來、有。我先生  
甚請多、他找、找  
麼坐。不說、著了教

1. I want to engage a teacher to teach me to read (*lit.*, books); have you found a teacher for me? [I] have found one, [but] he is not coming; he says that he won't come to so large a number of students. Teacher, please be seated. Be so good as to tell me what this character is.

Obs. 1.—*Lit.*, he says students being that many, he does not choose (refuses) to come.

Obs. 2.—Be so good: *ch'ing chiao* is a polite form of asking for information of an equal or superior on any subject.

找字找字出先拿那叫 2  
瞧呢。甚來。那生來。字人  
字。要麼要個找請典把

2. Tell someone to bring that dictionary here. Teacher, please look out that character. What character do you want looked out? The character *ch'iao*<sup>2</sup> (to see).

沒那、你見個認請 3  
看個看、過字得、問、  
見見字見呢。我不、這  
過。過你過、這還認、個  
麼。還沒、個沒得、字  
真沒、有。字看、這、你

3. Do you know this character, sir? I have not met with (*lit.*, seen) this character. Have you met with this character? Have you never met with that character either? No, indeed; never.

Obs. 1.—Sir gives the force of the *ch'ing wên*, I beg to inquire.

Obs. 2.—The object *ché ko tzü* precedes the verb only for emphasis sake.

Obs. 3.—The two questions are different. In the first the speaker is in doubt; in the second he assumes a fact.

Obs. 4.—Either: *hai* or *han*, also, still.

Obs. 5.—Indeed: *chên*, truly, have [I] not seen [it or them].

的、字好、音沒、音、那、你 4  
多。比、他、不、有、有、個、告  
我認、大、我、的、的、人、訴  
認得、甚、的、的、的、我、  
得、的、麼、口、好、口、他

4. Tell me is that man's pronunciation as good as yours? My pronunciation is not particularly good; he knows more characters than I.

Obs.—You might say equally well *mei shên mo hên hao*.

多 得 麼 還 不 訴 見 這 5  
 的 那 有 記 我 過 個  
 少 兒 不 得 是 見 字  
 不 沒 記 那 甚 過 你  
 記 有 得 個 麼 了 見  
 得 呢 的 字 字 你 過  
 的 記 字 了 我 告 沒

5. Have you [ever] met with (*lit.*, seen) this character? I have. Tell me what character it is. I do not remember the character. Are there any other characters that you do not remember? Of course there are; I remember but few compared with the number I forget.

*Obs.*—Of course there are: *lit.*, how, *na 'rh* [can it be that there should] not be, eh? This interrogative form of a firmation is very common.

*Turn the following into Chinese. (KEY, EXERCISE V.)*

1. I have asked a teacher to come and teach me to talk. Do you want to learn to write as well? Teacher, please tell me is my pronunciation correct? Not very correct; besides you do not know many characters.

*Obs.*—Besides: *lit.*, you recognised characters yet not many.

2. Where is that dictionary? It is in the teacher's room; he is looking out characters there. Ask him to copy them for me. The teacher does not wish to come. He tells me that your pronunciation is very far from good and that your diction is also incorrect.

*Obs.*—Also (Radical 29).

3. Have you seen my teacher? I saw him riding on horseback; the horse was galloping

very fast, he did not see me. Please look out the character *chi* in the dictionary. I have found it. Do you recognise that character? I have never seen it.

4. What are these pupils learning? They are learning to write and to read. Who is their teacher? I do not know who he is. Have you ever seen him? Yes, he is here teaching the pupils. Have you copied those characters yet? Not yet, but I will copy them soon.

5. Do you like riding? If a horse gallops fast, I do not like to ride him. Is this horse a good one? Not very good; he does not gallop fast. Sit tight (on your horse).

*Obs.*—Sit tight: *lit.*, ride firm (48).

114. 紙 *chih*<sup>3</sup>, paper.

115. 張 *chang*<sup>1</sup>, properly to open, to spread out; hence when used as the numerative of *chih*<sup>3</sup>, paper, a sheet. Also, the numerative of tables, chairs, etc.; also, a common surname.

116. 筆 *pi*<sup>3</sup>, a Chinese pencil; as *na*<sup>2</sup> *pi*<sup>3</sup> *hsieh*<sup>3</sup> *tzü*<sup>4</sup>, take a pen and write characters (*sc.*, to write *with* a pen).

117. 管 *kuan*<sup>3</sup>, a tube; the numerative of pencils. As *liang*<sup>3</sup> *kuan*<sup>3</sup> *pi*<sup>3</sup>, two pencils. Also, to superintend; to look after. See Exercise XV, 6, Obs. 2.

118. 墨 *mé<sup>4</sup>, mo<sup>4</sup>*, ink; as *pi<sup>3</sup> mo<sup>4</sup>*, pen and ink (*fig.* for composition).

119. 塊 *k'uai<sup>4</sup>*, a bit; a piece; the numerative of Chinese ink, which is in small cakes. As *san<sup>1</sup> k'uai<sup>4</sup> mo<sup>4</sup>*, three cakes of ink.

120. 本 *pén<sup>3</sup>*, the numerative of books; as *san<sup>1</sup> pén<sup>3</sup> shu<sup>1</sup>*, three volumes, or, a three-volume book. Properly, *pén<sup>3</sup>* is the trunk of a tree, its root above ground; hence, primary, original; hence, under certain circumstances, the pronoun *this, self*.

121. Examples:—

筆 <i>pi<sup>3</sup></i>	抄 <i>ch'ao<sup>1</sup></i>	這 <i>ché<sup>4</sup></i>	筆 <i>pi<sup>3</sup></i>	張 <i>chang<sup>1</sup></i>	買 <i>mai<sup>3</sup></i>
都 <i>tou<sup>1</sup></i>	字 <i>tzŭ<sup>4</sup></i>	書 <i>shu<sup>1</sup></i>	兩 <i>liang<sup>3</sup></i>	白 <i>pai<sup>2</sup></i>	的 <i>ti</i>
說 <i>shuo<sup>1</sup></i>	用 <i>yung<sup>4</sup></i>	多 <i>to<sup>1</sup></i>	塊 <i>k'uai<sup>4</sup></i>	紙 <i>chih<sup>3</sup></i>	是 <i>shih<sup>4</sup></i>
得 <i>té<sup>2</sup></i>	筆 <i>pi<sup>3</sup></i>	少 <i>shao<sup>3</sup></i>	香 <i>hsiang<sup>1</sup></i>	十 <i>shih<sup>2</sup></i>	三 <i>san<sup>1</sup></i>
	拿 <i>na<sup>2</sup></i>	本 <i>pén<sup>3</sup></i>	墨 <i>mo<sup>4</sup></i>	管 <i>kuan<sup>3</sup></i>	十 <i>shih<sup>2</sup></i>

The purchase (that which is bought) is thirty sheets of white paper, ten pencils, and two pieces of scented ink.

*Obs.*—Scented: *hsiang<sup>1</sup>* (Radical 186).

How many volumes does this book consist of?

[When speaking of] copying [with a pencil], it is as correct to say *yung pi* (use the pencil) as *na pi* (take the pencil).

*Obs.* 1.—*Lit.*, [as to] copying characters, use pencil, take pencil, *tou*, all=both, may be said.

*Obs.* 2.—Use, *yung<sup>4</sup>* (Radical 101), here, like *na<sup>2</sup>*, forms with its object our instrumental case; *sc.*, with a pencil.

122. 念 *nien<sup>4</sup>*, to think of; to commit to memory; to repeat aloud; to study. Thus, *nien<sup>4</sup> shu<sup>1</sup>*, to recite, as Chinese beginners do their books.

123. 完 *wan<sup>2</sup>*, to end; hence sometimes used as an auxiliary to imply completion of an act, as *k'an<sup>4</sup> wan<sup>2</sup>*, to have read [it] all (*lit.*, read ended).

124. 可 *k'o<sup>3</sup>*, to be right; to be able. *K'o<sup>3</sup>* is also used idiomatically as an adverb or a disjunctive, in abatement of affirmation; and otherwise. Thus,

*k'o<sup>3</sup> pu<sup>2</sup> shih<sup>4</sup>*, can it not be? (It certainly is; indeed it is.)

*k'o<sup>3</sup> shih<sup>4</sup>*, it may be; but.

125. 以 *i<sup>3</sup>*, properly, to use; hence employed as an instrumental preposition. With the preceding word *k'o<sup>3</sup>*, it answers a question affirmatively, sometimes with reserve, sometimes not; or it may simply mean can, is able to, or, may possibly. With certain verbs it has an adverbial sense; as in *shih<sup>4</sup> i<sup>3</sup>* (34), therefore, accordingly.



## 126. Examples :—

用	yung <sup>4</sup>	話	hua <sup>4</sup>	以	i <sup>3</sup>	的	ti	書	shu <sup>1</sup>	月	yüeh <sup>4</sup>	他	t'a <sup>1</sup>
我	wo <sup>3</sup>	可	k'o <sup>3</sup>	那	na <sup>4</sup>	筆	pi <sup>3</sup>	沒	mei <sup>2</sup>	的	ti	念	nien <sup>4</sup>
不	pu <sup>4</sup>	用	yung <sup>4</sup>	可	k'o <sup>3</sup>	墨	mo <sup>4</sup>	看	k'an <sup>4</sup>	書	shu <sup>1</sup>	過	kuo <sup>4</sup>
好	hao <sup>3</sup>	不	pu <sup>4</sup>	是	shih <sup>4</sup>	還	hai <sup>2</sup>	完	wan <sup>2</sup>	那	na <sup>4</sup>	三	san <sup>1</sup>
說	shuo <sup>1</sup>	可	k'o <sup>3</sup>	真	chên <sup>1</sup>	可	k'o <sup>3</sup>	他	t'a <sup>1</sup>	本	pên <sup>3</sup>	個	ko <sup>4</sup>

He has been studying three months ; *lit.*, he has recited three months' books.

[I have] not read through that book ; *lit.*, have not completed reading it.

His composition is pretty fair.

*Obs.*—Note the power of *hai*, still, notwithstanding ; it modifies the abatement of *k'o i*.

*That is the truth, no doubt.*

*Obs.*—Without *k'o* the affirmation would be stronger.

Whether available or not, it is not for me to say.

*Obs.*—Construe thus :—[Whether man] *k'o yung*, can rightly, possibly, use [it or] not, I cannot well (or properly) say.

127. 官 *kuan<sup>1</sup>*, an official. As an attributive, that which belongs to government ; as in *kuan<sup>1</sup> hua<sup>4</sup>*, the government spoken language, commonly styled the mandarin dialect.

128. 民 *min<sup>2</sup>*, the people ; as *kuan<sup>1</sup> min<sup>2</sup>*, the government (or officials) and people.

129. 會 *hui<sup>4</sup>*, as a verb, to meet, to come together ; also, to be competent to, to know how to, to understand. As *hui<sup>4</sup> shuo<sup>1</sup>*, to be able to speak.

As a substantive, it means a conjuncture ; also a period of time. As *yi<sup>4</sup> hui<sup>3</sup>-tzü* or *yi<sup>4</sup> hui<sup>3</sup>-rh*, a while. Note the change of tone. It is not to be confounded with *hui<sup>2</sup>* (57).

130. 分 *fên<sup>1</sup>*, to divide ; a fraction ; specially, a tenth. As *shih<sup>2</sup> fên<sup>1</sup>*, ten-tenths, a whole ; hence, adverbially, much, very ; as *shih<sup>2</sup> fên<sup>1</sup> hao<sup>3</sup>*, very good. *Fên<sup>4</sup>*, a set (*see* 153).

131. 聽 *t'ing<sup>1</sup>*, to hear ; as *t'ing<sup>1</sup> hua<sup>4</sup>*, to hear what is said—to obey. Also, to submit to, to comply with.

132. 明 *ming<sup>2</sup>*, plain to the sight ; also, clear-seeing. As *ming<sup>2</sup> pai<sup>2</sup>* (*lit.*, clear white), intelligent ; intelligible.

## 133. Examples :—

明	ming <sup>2</sup>	不	pu <sup>4</sup>	說	shuo <sup>1</sup>	不	pu <sup>4</sup>	房	fang <sup>2</sup>	民	min <sup>2</sup>	官	kuan <sup>1</sup>
白	pai <sup>2</sup>	出	ch'u <sup>1</sup>	的	ti	會	hui <sup>4</sup>	那	na <sup>4</sup>	人	jên <sup>2</sup>	住	chu <sup>4</sup>
		來	lai <sup>2</sup>	官	kuan <sup>1</sup>	說	shuo <sup>1</sup>	人	jên <sup>2</sup>	住	chu <sup>4</sup>	的	ti
		都	tou <sup>1</sup>	話	hua <sup>4</sup>	官	kuan <sup>1</sup>	十	shih <sup>2</sup>	的	ti	是	shih <sup>4</sup>
		說	shuo <sup>1</sup>	我	wo <sup>3</sup>	話	hua <sup>4</sup>	分	fên <sup>1</sup>	是	shih <sup>4</sup>	衙	ya <sup>2</sup>
		不	pu <sup>4</sup>	聽	t'ing <sup>1</sup>	他	t'a <sup>1</sup>	好	hao <sup>3</sup>	民	min <sup>2</sup>	門	mên <sup>2</sup>

[The building] that an official lives in is a *ya-mên*.

*Obs.*—This would be said in answer to the question, What is a *yamên*? There are numbers of men in office who have no *yamên*.

What the people live in are *min<sup>2</sup> fang<sup>2</sup>* (houses of the people).

*Obs.*—In both these examples either *fang* or some similar word is understood after *chu ti*.

That is a very good man.

He cannot speak mandarin.

When he speaks mandarin (or, the mandarin that he speaks) I do not understand.

*Obs.* 1.—*Ch'u lai* is here more than auxiliary of time; it affects the meaning of *t'ing<sup>1</sup>*.

*Obs.* 2.—Here also the speaker may be unintelligible on account of either the sound or the sense.

He cannot speak intelligibly at all.

*Obs.*—This might be because of lack of intelligence or of error in form.

134. 也 *yeh<sup>3</sup>*, also; even. As *ché<sup>4</sup> ko<sup>4</sup> yeh<sup>3</sup> hao<sup>3</sup>*, this one also is good; or, this one will do as well.

135. 懂 *tung<sup>3</sup>*, to understand; as *tung<sup>3</sup> pu<sup>4</sup> tung<sup>3</sup>*, do you understand or not?

136. 聲 *shêng<sup>1</sup>*, sound; specially, the tones. As *ssü<sup>4</sup> shêng<sup>1</sup>*, the four tones.

137. 平 *p'ing<sup>2</sup>*, even; level; at peace; also (as will be seen later), ordinary, common.

138. 忘 *wang<sup>4</sup>*, to forget. As *wang<sup>4</sup> pu<sup>4</sup> liao<sup>3</sup>*, never can forget.

139. 錯 *ts'o<sup>4</sup>*, to err; wrong. As *t'ing<sup>1</sup> ts'o<sup>4</sup> liao*, to mistake what is said; *lit.*, to hear wrong. When following active verbs in general, *ts'o<sup>4</sup>* affects them like our syllable *mis* prefixed; but generally, if not always, where the error is unintentional.

140. Examples:—

真 <i>chén<sup>1</sup></i>	這 <i>chê<sup>4</sup></i>	去 <i>ch'ü<sup>4</sup></i>	平 <i>p'ing<sup>2</sup></i>	那 <i>na<sup>4</sup></i>	土 <i>t'u<sup>3</sup></i>	那 <i>na<sup>4</sup></i>
是 <i>shih<sup>4</sup></i>	字 <i>tzü<sup>4</sup></i>	聲 <i>shêng<sup>1</sup></i>	下 <i>hsia<sup>4</sup></i>	四 <i>ssü<sup>4</sup></i>	話 <i>hua<sup>4</sup></i>	管 <i>kuan<sup>3</sup></i>
不 <i>pu<sup>2</sup></i>	我 <i>wo<sup>3</sup></i>	那 <i>na<sup>4</sup></i>	平 <i>p'ing<sup>2</sup></i>	聲 <i>shêng<sup>1</sup></i>	也 <i>yeh<sup>3</sup></i>	筆 <i>pi<sup>3</sup></i>
記 <i>chi<sup>4</sup></i>	忘 <i>wang<sup>4</sup></i>	不 <i>pu<sup>2</sup></i>	上 <i>shang<sup>3</sup></i>	是 <i>shih<sup>4</sup></i>	懂 <i>tung<sup>3</sup></i>	也 <i>yeh<sup>3</sup></i>
得 <i>tê</i>	了 <i>liao<sup>3</sup></i>	錯 <i>ts'o<sup>4</sup></i>	聲 <i>shêng<sup>1</sup></i>	上 <i>shang<sup>4</sup></i>	得 <i>tê</i>	好 <i>hao<sup>3</sup></i>

That pencil is also a good one (or, will do as well).

[He] also understands the local dialect.

*Obs.*—*T'u* (Radical 32): see Radical Exercises, 10, 18.

The four tones are the *shang-p'ing* (upper even), the *hsia-p'ing* (lower even), the *shang* (ascending), the *ch'ü* (departing).

*Obs.*—*Shang<sup>4</sup>* when applied to the third tone is *shang<sup>2</sup>*.

That is quite right; *lit.*, that is not wrong.

*Obs.*—*Pu* changes its tones before *ts'o*, *shih*, and other words in the 4th tone.

This character I have forgotten; I really do not remember it.

## EXERCISE VI.

本。了、完 得 有 好 以 他 1  
 看、了 了 了 土 他 可 說  
 了 沒 幾 音 說 是 的  
 不 有 本 聽 的 沒 官  
 過 得 書 見 官 話 話  
 一 是 都 說 話 有 還  
 兩 得 看 你 還 的 可

Obs. 1.—In both sentences *hai* or *han* diminishes the force of the affirmation.

Obs. 2.—*K'ò shih*, but.

Obs. 3.—Passable, *k'ò i*; *lit.*, one can use, is tolerably available.

Obs. 4.—Local accent: *t'u yin*, sound of the locality or country. (See 140, Obs.)

Obs. 5.—*I have got*: *tè shih té liao*, as to possessing, *shih*, it is a fact that [I] am in possession.

1. His speaking [of] mandarin is passable, but not so good as yours. His mandarin has a certain local accent. I hear (or, one hears) that you have got some books; have you read them all through yet? I *have* got them, but I have not read more than one or two volumes.

分 都 出 聲 很 話 你 我 2  
 得 還 分 你 好 呢 學 聽  
 開 可 不 分 那 學 著 見  
 以 出 得 四 得 官 說

Obs.—I can distinguish: *lit.*, all still can [I] distinguish. Note the force of *han* or *hai*, still; *q.d.*, [obstacles or difficulties notwithstanding], still can I, etc.

2. I hear it said that you are learning mandarin, and getting on very well; can you distinguish the four tones? I can distinguish them all.

字 白、幾 白 有 十 看 那 3  
 不 也 分 不 七 分 完 一  
 認 有 不 明 八 裏 了 本  
 得 幾 大 明 分 看 了 書  
 個 明 有 明 了 有 你

3. Have you done reading that book yet? (or, have you finished that book?) I have read about four-fifths of it; *lit.*, seven or eight-tenths. Do you understand it? There are portions of it that I do not well understand; there are also some characters [in it] that I do not know.

了 個 麼 得 書 十 子 你 4  
 的 了、多 麼 上 個 的 念  
 還 忘 記 的 月 的 了  
 有 了 不 字 的 書 我  
 記 好 了 都 的 書 念  
 錯 些 那 記 那 了 日

4. How long have you been reading (studying)? I have been studying ten months. Do you remember all the characters in the book (or books) you have been studying? I cannot remember so many as that. I have forgotten a good number altogether, and there are some that I do not remember accurately (*lit.*, remember wrong).



5. Have you finished that book yet? Yes, and I understand it perfectly. Are there any characters in it you do not recognise? Of course there are; the characters I know are few compared with those I do not know.

6. Do you understand me when I speak?

Your pronunciation is so correct that I understand you very well.

7. Can you buy me a sheet of paper and a pencil? I can. Do you want ink too? No, I want five sheets of paper and two pencils; do you understand? Perfectly.

141. 炕 *k'ang*<sup>4</sup>, the stove-bed, built of bricks.

142. 鋪 *p'u*<sup>1</sup>, properly, to spread out, as a cloth. The numerative of *k'ang*<sup>4</sup>, stove-bed; as *yi*<sup>4</sup> *p'u*<sup>1</sup> *k'ang*<sup>4</sup>.

Obs.—Not to be confounded with the same character in a corrupt form (46), *p'u*<sup>4</sup>, a shop.

143. 蓋 *kai*<sup>4</sup>, to cover; a cover. With *p'u*<sup>1</sup> (142), as in *p'u*<sup>1</sup>-*k'ai*<sup>4</sup>, bedding; *q.d.*, that which is spread and that which covers. As a verb, in its sense of to cover, it is used as to build; as *kai*<sup>4</sup> *fang*<sup>2</sup>-*tzü*, to build a house.

144. 蓆 *hsi*<sup>2</sup>, a mat, such as is spread on a bed, on the floor, etc.; as *p'u*<sup>1</sup> *hsi*<sup>2</sup>-*tzü*, to spread a mat (or mats).

145. 牀 *ch'uang*<sup>2</sup>, a bedstead; one's bed. Its numerative is *chang*<sup>1</sup> (115) or may be *ko*<sup>4</sup>; as *yi*<sup>1</sup> *chang*<sup>1</sup> *ch'uang*<sup>2</sup> or *yi*<sup>2</sup> *ko*<sup>4</sup> *ch'uang*<sup>2</sup>.

146. 帳 *chang*<sup>4</sup>, a curtain; as *chang*<sup>4</sup>-*tzü*. Also an account, or accounts, as will be seen presently.

147. Examples:—

下 <i>hsia</i> <sup>4</sup>	兒 <i>'rh</i>	帳 <i>chang</i> <sup>4</sup>	上 <i>shang</i> <sup>4</sup>	把 <i>pa</i> <sup>3</sup>	鋪 <i>p'u</i> <sup>1</sup>	那 <i>na</i> <sup>4</sup>
鋪 <i>p'u</i> <sup>1</sup>	蓋 <i>kai</i> <sup>4</sup>	子 <i>tzü</i>	牀 <i>ch'uang</i> <sup>2</sup>	鋪 <i>p'u</i> <sup>1</sup>	着 <i>cho</i>	鋪 <i>p'u</i> <sup>1</sup>
蓆 <i>hsi</i> <sup>2</sup>	上 <i>shang</i> <sup>4</sup>	把 <i>pa</i> <sup>3</sup>	上 <i>shang</i> <sup>4</sup>	蓋 <i>kai</i> <sup>4</sup>	蓆 <i>hsi</i> <sup>2</sup>	炕 <i>k'ang</i> <sup>4</sup>
子 <i>tzü</i>	地 <i>ti</i> <sup>4</sup>	蓋 <i>kai</i> <sup>4</sup>	沒 <i>mei</i> <sup>2</sup>	鋪 <i>p'u</i> <sup>1</sup>	子 <i>tzü</i>	上 <i>shang</i> <sup>4</sup>

There are mats spread on that stove-bed.

Spread the bedding; *q.d.*, on the *k'ang*.

There are no curtains to the bed.

Put on the cover; *lit.*, taking the cover, cover to; *shang* completing the action of the verb.

Spread mats (or, the mat) on the ground.

148. 桌, 卓 *cho*<sup>1</sup>, *cho*<sup>2</sup>, a table. Its numerative is *chang*<sup>1</sup> (115); as *san*<sup>1</sup> *chang*<sup>1</sup> *cho*<sup>1</sup>-*tzü*, three tables. The character *cho*<sup>2</sup> is the ancient form.

149. 椅 *i*<sup>3</sup>, a chair; its numerative is also *chang*<sup>1</sup>.

150. 燈 *téng*<sup>1</sup>, a lamp; a candlestick. Not a lantern unless joined with *lung*<sup>2</sup>, of which more in its place.

151. 盞 *chan*<sup>3</sup>, the numerative of *téng*<sup>1</sup>, a lamp; as *liu*<sup>4</sup> *chan*<sup>3</sup> *téng*<sup>1</sup>, six lamps.

152. 蠟 *la*<sup>4</sup>, wax or tallow, animal or vegetable. The latter, made from the berry of the *Croton sebiferum*, is spoken of as *pai*<sup>2</sup> *la*<sup>4</sup>, white wax; *huang*<sup>2</sup> *la*<sup>4</sup>, beeswax.

## 153. Examples:—

坐 <i>tso</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	都 <i>tou</i> <sup>1</sup>	上 <i>shang</i> <sup>4</sup>	四 <i>ssü</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>
的 <i>ti</i>	張 <i>chang</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	張 <i>chang</i> <sup>1</sup>	一 <i>yi</i> <sup>4</sup>	一 <i>yi</i> <sup>2</sup>
是 <i>shih</i> <sup>4</sup>	椅 <i>i</i> <sup>3</sup>	蠟 <i>la</i> <sup>4</sup>	兩 <i>liang</i> <sup>3</sup>	椅 <i>i</i> <sup>3</sup>	張 <i>chang</i> <sup>1</sup>	分 <i>fên</i> <sup>4</sup>
誰 <i>shui</i> <sup>2</sup>	子 <i>tzŭ</i>	燈 <i>têng</i> <sup>1</sup>	盞 <i>chan</i> <sup>3</sup>	子 <i>tzŭ</i>	桌 <i>cho</i> <sup>1</sup>	桌 <i>cho</i> <sup>1</sup>
	上 <i>shang</i> <sup>4</sup>	在 <i>tsai</i> <sup>4</sup>	燈 <i>têng</i> <sup>1</sup>	桌 <i>cho</i> <sup>1</sup>	子 <i>tzŭ</i>	椅 <i>i</i> <sup>3</sup>

That set consists of one table and four chairs.

Obs.—Y:<sup>2</sup> *fên*<sup>4</sup> one division. (See 130.)

The two *têng* on the table are *la têng* (candlesticks).

Who is it that is sitting on that chair?

154. 酒 *chiu*<sup>3</sup>, Chinese wine; distilled spirit.

155. 盃 *pei*<sup>1</sup>, a cup in which wine is drunk; as *chiu*<sup>3</sup> *pei*<sup>1</sup>, a wine-cup.

156. 盅 *chung*<sup>1</sup>, a cup, which may hold either tea or wine. Its numerative is *ko*<sup>4</sup>. The word *chung*<sup>1</sup> is said to be less used in the South than in the North.

157. 茶 *ch'a*<sup>2</sup>, tea.

158. 碗 *wan*<sup>3</sup>, a bowl or cup, which may hold tea or rice; *ch'a*<sup>2</sup> *wan*<sup>3</sup>, a tea-cup.

159. 飯 *fan*<sup>4</sup>, properly cooked rice; generally, any cooked victuals; one's meals.

160. 喫 or 吃 *ch'ih*<sup>1</sup>, to eat; *ch'ih*<sup>1</sup> *fan*<sup>4</sup>, to eat a meal.

161. 喝 *ho*<sup>1</sup>, to drink.

## 162. Examples:—

好 <i>hao</i> <sup>3</sup>	喝 <i>ho</i> <sup>1</sup>	兩 <i>liang</i> <sup>3</sup>	拿 <i>na</i> <sup>2</sup>	喝 <i>ho</i> <sup>1</sup>	喫 <i>ch'ih</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>
喫 <i>ch'ih</i> <sup>1</sup>	過 <i>kuo</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	過 <i>kuo</i> <sup>4</sup>	過 <i>kuo</i> <sup>4</sup>	喫 <i>ch'ih</i> <sup>1</sup>
不 <i>pu</i> <sup>4</sup>	三 <i>san</i> <sup>1</sup>	酒 <i>chiu</i> <sup>3</sup>	茶 <i>ch'a</i> <sup>2</sup>	三 <i>san</i> <sup>1</sup>	三 <i>san</i> <sup>1</sup>	飯 <i>fan</i> <sup>4</sup>
好 <i>hao</i> <sup>3</sup>	盃 <i>pei</i> <sup>1</sup>	盅 <i>chung</i> <sup>1</sup>	碗 <i>wan</i> <sup>3</sup>	碗 <i>wan</i> <sup>3</sup>	碗 <i>wan</i> <sup>3</sup>	去 <i>ch'ü</i> <sup>4</sup>
喫 <i>ch'ih</i> <sup>1</sup>	酒 <i>chiu</i> <sup>3</sup>	兒 <i>'rh</i>	來 <i>lai</i> <sup>3</sup>	茶 <i>ch'a</i> <sup>2</sup>	飯 <i>fan</i> <sup>4</sup>	了 <i>liao</i> <sup>3</sup>

He has gone to get his meal; *lit.*, to eat rice.

To have eaten three bowls of rice.

To have drunk three cups of tea.

Bring a tea-cup here.

Two wine-cups.

To have drunk three cups of wine.

[Is it] fit to eat (good for food)? (or, is it nice?)

163. 弄 *nung*<sup>4</sup>, properly *lung*, to play tricks with. Colloquially used of numerous processes, moral or material; as with the following word *ts'ai*<sup>4</sup>. It is often used also to represent the sound *lung*<sup>2</sup> in the Pekingese expression *lung*<sup>2</sup> *huo*<sup>3</sup>, to light the fire; there is another *lung* (198) which appears equally admissible.

164. 菜 *ts'ai*<sup>4</sup>, originally vegetable, but used generally of eatables; as *nung*<sup>4</sup> *ts'ai*<sup>4</sup>, to prepare food.

165. 廚 *ch'u*<sup>2</sup>, to cook; but, colloquially, oftenest found forming part of substantives. As *ch'u*<sup>2</sup>-*fang*<sup>2</sup>, the cook-house, *ch'u*<sup>2</sup>-*tzŭ*, a cook.

166. 煎 *chien*<sup>1</sup>, to fry; as *chien*<sup>1</sup> *yü*<sup>2</sup> (Radical 195), to fry fish.

167. 炒 *ch'ao*<sup>3</sup>, to fry or broil; a drier process than *chien*<sup>1</sup>. So, *ch'ao*<sup>3</sup> *jou*<sup>4</sup>, to broil meat

168. 煮 *chu*<sup>3</sup>, to boil, actively; as *chu*<sup>3</sup> *ts'ai*<sup>4</sup>, to boil vegetables, or eatables generally.

169. 燒 *shao*<sup>1</sup>, to burn; in cooking, to roast. As *shao*<sup>1</sup> *jou*<sup>4</sup>, to roast meat, or meat roasted.

170. 壞 *huai*<sup>4</sup>, to spoil, morally or materially; combined with various other verbs as indicative of ill result.

171. Examples:—

飯 <i>fan</i> <sup>4</sup>	飯 <i>fan</i> <sup>4</sup>	子 <i>tzŭ</i>	都 <i>tou</i> <sup>1</sup>	分 <i>fén</i> <sup>1</sup>	都 <i>tou</i> <sup>1</sup>	那 <i>na</i> <sup>4</sup>
都 <i>tou</i> <sup>1</sup>	得 <i>té</i> <sup>2</sup>	很 <i>hén</i> <sup>3</sup>	壞 <i>huai</i> <sup>4</sup>	燒 <i>shao</i> <sup>1</sup>	弄 <i>nung</i> <sup>4</sup>	廚 <i>ch'u</i> <sup>2</sup>
弄 <i>nung</i> <sup>4</sup>	了 <i>liao</i>	會 <i>hui</i> <sup>4</sup>	了 <i>liao</i> <sup>3</sup>	肉 <i>jou</i> <sup>4</sup>	壞 <i>huai</i> <sup>4</sup>	子 <i>tzŭ</i>
好 <i>hao</i> <sup>3</sup>	是 <i>shih</i> <sup>4</sup>	煎 <i>chien</i> <sup>1</sup>	這 <i>ch'ŭ</i> <sup>4</sup>	煮 <i>chu</i> <sup>3</sup>	了 <i>liao</i>	把 <i>pa</i> <sup>3</sup>
了 <i>liao</i>	菜 <i>ts'ai</i> <sup>4</sup>	炒 <i>ch'ao</i> <sup>3</sup>	廚 <i>ch'u</i> <sup>2</sup>	肉 <i>jou</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>	菜 <i>ts'ai</i> <sup>4</sup>

The cook has spoiled all the dishes; roast meat and boiled are spoiled alike.

Obs. 1.—The cook *pa*, taking the *ts'ai*, eatables, *tou*, all, has he *nung*, in his treatment, preparation, *huai*, spoiled.

The phrase *nung huai* may be applied to failure in the conduct of various operations.

Obs. 2.—Alike, *pu fén*, not distinguishing roast meat and boiled meat, all [has he] spoiled. The subject of *huai* is throughout *ch'u-tzŭ*, the cook.

This cook is very skilful (*lit.*, is very competent in frying); but *chien*<sup>1</sup> *ch'ao*<sup>3</sup> is here used of cooking in general.

[The expression] *fan*<sup>4</sup> *té*<sup>2</sup> means that the meal is ready; *lit.*, that the victuals are cooked.

Obs. 1.—*Ts'ai*, the other eatables, and *fan*, the rice.

Obs. 2.—*Hao* here completes the action of *nung*; the food is fully prepared. But *nung pu hao*, said of anything, differs little from *nung huai* except in intensity. It may be applied to cooking, negotiation, building, a campaign, etc.

172. 鍋 *kuo*<sup>1</sup>, the large pan in which things are cooked, notably rice; as *fan*<sup>4</sup>-*kuo*<sup>1</sup>, the rice-pan.

173. 刀 *tao*<sup>1</sup> (Radical 18), a knife; as *tao*<sup>1</sup>-*tzŭ*.

174. 錘 *ch'a*<sup>1</sup>, a fork; as *ch'a*<sup>1</sup>-*tzŭ*. The numerative of *tao* and *ch'a* is *pa*<sup>3</sup> (86).

175. 勺 *shao*<sup>2</sup>, properly, a pan not so large as *kuo*<sup>1</sup> (172). As *shao*<sup>2</sup>-*tzŭ*, a spoon; *fan*<sup>4</sup> *shao*<sup>2</sup>-*rh*, a spoon to ladle out rice with from the pan.

176. 匙 *ch'ih*<sup>2</sup>, a smaller kind of spoon than *shao*<sup>2</sup>. The difference is explained below in Exercise VII.

177. 傢 *chia*<sup>1</sup>. The character is not found in the native dictionaries.

178. 伙 *huo*<sup>3</sup>, nor is this character; combined, they include every variety of utensil. Familiarly, small arms may also be spoken of as *chia*<sup>1</sup>-*huo*<sup>3</sup>; spears, muskets, or any paraphernalia

179. Examples:—

勺 <i>shao</i> <sup>2</sup>	一 <i>yi</i> <sup>4</sup>	的 <i>ti</i>	西 <i>hsi</i> <sup>1</sup>	的 <i>ti</i>	飯 <i>fan</i> <sup>4</sup>
子 <i>tzŭ</i>	把 <i>pa</i> <sup>3</sup>	是 <i>shih</i> <sup>4</sup>	都 <i>tou</i> <sup>1</sup>	家 <i>chia</i> <sup>1</sup>	鍋 <i>kuo</i> <sup>1</sup>
兩 <i>liang</i> <sup>3</sup>	錘 <i>ch'a</i> <sup>1</sup>	一 <i>yi</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	裏 <i>li</i> <sup>3</sup>	是 <i>shih</i> <sup>4</sup>
把 <i>pa</i> <sup>3</sup>	子 <i>tzŭ</i>	把 <i>pa</i> <sup>3</sup>	傢 <i>chia</i> <sup>1</sup>	用 <i>yung</i> <sup>4</sup>	煮 <i>chu</i> <sup>3</sup>
匙 <i>ch'ih</i> <sup>2</sup>	三 <i>san</i> <sup>1</sup>	刀 <i>tao</i> <sup>1</sup>	伙 <i>huo</i> <sup>3</sup>	的 <i>ti</i>	飯 <i>fan</i> <sup>4</sup>
子 <i>tzŭ</i>	把 <i>pa</i> <sup>3</sup>	子 <i>tzŭ</i>	買 <i>mai</i> <sup>3</sup>	東 <i>tung</i> <sup>1</sup>	用 <i>yung</i> <sup>4</sup>

The *fan*<sup>4</sup>-*kuo*<sup>1</sup> (rice-pan) is used to boil rice

All things used in a house are *chia*<sup>1</sup>-*huo*<sup>3</sup>.

[The things] that have been bought are one knife, one fork, three large spoons, and two small spoons.

Obs. 1.—Note the numeratives.

Obs. 2.—In Tientsin spoons should be called *t'iao*<sup>3</sup>-*kéng*<sup>1</sup> or *kéng*<sup>1</sup>-*ch'ih*<sup>2</sup>.

## EXERCISE VII.

個一 碗。鍋 個一 子。廚 1  
 酒 個一 蓋。飯 個一 房。  
 盅 酒 個一 鍋。炒 把一  
 子。杯。茶 個一 勺。鏞 把  
 一 盅。茶 個一 子。刀

1. Kitchen. A knife. A fork. A frying-pan. A cooking-pan; a pan to cook rice. A cooking-pan lid. A tea-cup. A tea-cup. A wine-cup. A wine-cup. (See below, Example 6.)

牀 人 上。鋪 你 上 我 炕 他 2  
 了。快 那 蓋 快 躺 在 躺 要  
 上 個 鋪 把 著。牀 著。上

2. He will (or, wants to) lie down on the stove-bed. I shall (or, am going to) lie (or, am lying) down on the bed. Be quick and make the bed; *lit.*, spread the bedding. That man will soon be laid out (is sick unto death).

*Obs.*—We may say *ch'uang shang* of lying down on the bed; but in *shang ch'uang* the *shang* is a verb, and has in this phrase only the special meaning assigned it in the translation. We may say *shang k'uang*, to ascend the stove-bed, of a person who is going to sleep upon one.

上 在 躺 在 沒 有 那 3  
 坐 椅 著。牀 有。帳 牀  
 著。子 我 上 他 子 上

3. Are there curtains to that bed? He is (or was) lying on the bed; I am (or was) sitting on a chair.

呢。弄 了。廚 去 燈 子 快 這 4  
 上 廚 子 了。是 上 拿 屋  
 還 房 拏 是 誰 的 燈 裏  
 沒 的 過 我 拏 那 來。黑  
 著 火 去 給 了 蠟 桌 了。

4. It is very dark in this room; bring a lamp here quick. Who took away the candlestick that was on the table? It was I that took it for the cook (or, took it over to give to the cook). The kitchen fire has been lighted, but is not well alight yet.

*Obs.* 1.—*Lung*<sup>3</sup>: see 163.

*Obs.* 2.—The last word, read *chao*<sup>3</sup>, is not here an auxiliary as in Exercise V, 1, but an independent verb signifying to throw out light.

的。有 盅 茶 的 是 鍋 煮 飯 5  
 蓋 也 碗 蓋 飯 蓋 飯 鍋  
 兒 有 茶 兒。鍋 就 的。是

5. A rice-pan (*fan<sup>4</sup>-kuo<sup>1</sup>*) is a pan for boiling rice; the *kuo<sup>1</sup>-kai<sup>4</sup>* is the cover of the rice-pan. Tea-cups, whether *ch'a<sup>2</sup> wan<sup>2</sup>* or *ch'a<sup>2</sup> chung<sup>1</sup>*, [may] both have *kai<sup>4</sup>-rh*, covers.

*Obs.*—May both: *yeh yu*, also are there, *yu kai-rh ti*, possessing cover ones—ones that have covers.



大. 比 本 分 很 東 子 酒 6  
 酒 是 得 分, 西 這 杯  
 盅 酒 出 可 不 兩 酒  
 兒 杯 來, 也 大 個 盅

6. There is no great difference between a *chiu<sup>3</sup> pei<sup>1</sup>* and a *chiu<sup>3</sup> chung<sup>1</sup>-tzŭ* (wine-cups of china-ware or metal), and yet they may be distinguished (they are distinguishable); the fact is that the *chiu pei* is larger than the *chiu chung*.

*Obs. 1.*—And yet: these two things [one can] not very much distinguish. [Although this be so] *k'o*, but, [one can] *yeh*, also, *fên, té ch'u lai*, succeed in distinguishing; [for] *pên*, in reality, *shih*, it is a fact that, the *chiu pei* compared with the *chiu chung* is large.

*Obs. 2.*—The words *fên té ch'u lai* may be rendered by the verb *distinguished* or the verbal adjective *distinguishable*; the mood and tense of the verb being entirely dependent on the context. In answer to the question, Can (or do) you distinguish or not? *fên té ch'u lai*, I can (or do) distinguish, would be, as we say, in the present tense of the indicative mood.

*Obs. 3.*—*Pên*: see above (120). It forms part of various adverbial constructions in this sense.

椅子 兩 兩 說 都 子 那 那 7  
 子. 八 張 分, 桌 壞 椅 些 屋  
 張 桌 是 椅 了. 子 桌 裏

7. The chairs and tables in that room are all spoiled. [When one] speaks of two sets of chairs and tables, [what is meant] is two tables and eight chairs.

用. 是 把 一 還 匙 勺 那 8  
 京 匙 把 小 子 子 個  
 話 子 勺 說 比 比 勺  
 這 這 子 的 勺 勺 本  
 麼 都 一 是 子 小 大.

8. The *shao<sup>2</sup>* is properly a large spoon. The *shao<sup>2</sup>-tzŭ* is smaller than the *shao<sup>2</sup>*. The *ch'ih<sup>2</sup>-tzŭ* is still smaller than the *shao<sup>2</sup>-tzŭ*. One says *yi<sup>4</sup> pa<sup>3</sup> shao<sup>2</sup>-tzŭ* and *yi<sup>4</sup> pa<sup>3</sup> ch'ih<sup>2</sup>-tzŭ*; these are Pekingese idioms.

*Obs.*—*Lit.*, these all are in Peking spoken language thus used.

子. 都 裏 我 子 裏 你 9  
 有 炕 們 沒 有 們  
 蓆 上 屋 有. 蓆 屋

9. Have you mats in your apartment (or apartments)? There are mats on all the stove-beds in our apartments.

蠟 是 下 們 麼. 蠟 也 那 你 10  
 燈. 用 也 黑 我 燈 用 兒 們

10. Do you also use candles in your part of the world? We also use candles at night in our part of the world.

*Obs. 1.*—*Lit.*, *la têng*, candlesticks; *ni mén na 'rh*, that place of yours.

*Obs. 2.*—At night, when darkness (blackness) has fallen: *hei* (Radical 203).

看都用用都作麼你11  
書是麼。是是甚些買  
用黑不廚家麼蠟了  
的。下是房裏用是那

11. What have you been buying such a quantity of wax for? For household use. Is it for kitchen use? No; it is for reading at night.

*Obs.* 1.—Construe the first question as two sentences, or with the first clause treated as the subject of the verb *shih*; *q.d.*, your purchase of that much wax is to make what use of? *Na mo*: see 23.

*Obs.* 2.—*Tso shên mo* is very common as Why? For what reason? Here with *ying* it is, For what purpose?

*Obs.* 3.—*Tou* in the last two replies is used rather for emphasis sake. We do not translate it necessarily in English.

*Obs.* 4.—In the last answer understand *la*, wax, after the *ti* at the close; *lit.*, it is all in the dark to read books use's [wax].

Turn the following into Chinese. (KEY, EXERCISE VII.)

1. He has taken away the mat that was on the stove-bed. Tell him to bring it to me. Where is the bedding belonging to this bed? He has taken it away too, and sold it all.

2. Where is the candlestick? On the chair. Take it away, and bring a lamp. Have you found the lamp? The room is so dark I cannot see where the lamp is. Give me the candlestick, and I will go and look for it.

3. A *chiu<sup>3</sup> chung<sup>1</sup>-tzü* (wine-cup) is smaller than a *chiu<sup>3</sup> pei<sup>1</sup>*. You may say either *ch'a<sup>2</sup> wan<sup>3</sup>* or *ch'a<sup>2</sup> chung<sup>1</sup>* (tea-cup). *Kai<sup>4</sup>* (covers) are both large and small; the cover of a cooking-pan is larger than that of a tea-cup.

4. The curtains and mats in that room are all spoiled. Go at once and buy curtains and bedding, and make the bed.

5. Give me a knife and fork and spoon. There are knives and forks on the table, [but] no spoon. Tell the cook to give you a spoon.

6. That man has taken away the pan which the cook used for boiling rice; the

cook says he can't boil the rice. I asked that man who had taken away the pan; he said he did not know who it was.

7. Your statement is not correct. I did not say I saw him do it; what I did say was that you told me he had done it. You didn't understand what I said. Whether I did or whether I didn't, why should you want to find fault with me? Who is finding fault with you? you do your [business] and I'll do mine.

*Obs.* 1.—Whether, etc.: *lit.*, I did or did not [there's] no use saying.

*Obs.* 2.—Find fault with me: *lit.*, find (or, look for) my faults.

8. I want to divide this piece of paper amongst those five men, but I must give that one a larger piece than the other four. Go and ask him to return (105) those two books of mine that he took away.

*Obs.*—I want to divide, etc.: translate—I want to divide this piece of paper [and] give it to those five men; give[n] to him that one, however, must [be] compared with those four men's share, large.

180. 櫈 *téng<sup>4</sup>*, a stool; a bench. Its numerative is the following substantive *t'iao<sup>2</sup>*; as *liang<sup>3</sup> t'iao<sup>2</sup> téng<sup>4</sup>-tzü*, a couple of stools. You may equally well say *liang<sup>3</sup> ko<sup>4</sup> téng<sup>4</sup>-tzü*.

181. 條 *t'iao<sup>2</sup>*, a branch; a twig; the numerative of stools and many dissimilar things that are long and narrow, also of other articles.

182. 倒 *tao<sup>4</sup>*, to pour, actively; as *tao<sup>4</sup> ch'a<sup>2</sup>*, to pour tea. (See below, Exercise VIII.) Also, on the reverse, or to reverse; as, *tao<sup>4</sup> pu<sup>2</sup> shih<sup>4</sup>*, on the contrary, it is not so; *tao<sup>4</sup> kuo<sup>4</sup> lai<sup>2</sup>*, to turn end for end. Read *tao<sup>3</sup>*, to upset, or to be upset.

183. 壺 *hu<sup>2</sup>*, a pot or kettle in which tea may be made, wine heated, etc.; as *ch'a<sup>2</sup> hu<sup>2</sup>*, a tea-pot. Its numerative is either *pa<sup>3</sup>* or *ko<sup>4</sup>*.

184. 花 *hua<sup>1</sup>*, flowers; also, to spend, to squander, or to dissipate, as will be seen later on.

185. 瓶 *p'ing<sup>2</sup>*, a bottle or vase; as *hua<sup>1</sup> p'ing<sup>2</sup>*, a flower-vase.

186. 破 *p'o<sup>4</sup>*, to crack; to break. As *p'o<sup>4</sup> hui<sup>4</sup>*, to ruin (or, be ruined) by breaking.

187. 收 *shou<sup>1</sup>*, to receive; to recover; to put away. Both singly and in combination it has other meanings.

188. 拾 *shih<sup>2</sup>*, to pick up; to put in order; with the preceding *shou<sup>1</sup>*, to mend. The combination *shou<sup>1</sup> shih<sup>2</sup>* has various other uses.

189. Examples:—

會 <i>hui<sup>4</sup></i>	都 <i>tou<sup>1</sup></i>	倒 <i>tao<sup>4</sup></i>	壺 <i>hu<sup>2</sup></i>	水 <i>shui<sup>3</sup></i>	花 <i>hua<sup>1</sup></i>	三 <i>san<sup>1</sup></i>
收 <i>shou<sup>1</sup></i>	破 <i>p'o<sup>4</sup></i>	了 <i>liao</i>	裏 <i>li<sup>3</sup></i>	壺 <i>hu<sup>2</sup></i>	瓶 <i>p'ing<sup>2</sup></i>	條 <i>t'iao<sup>2</sup></i>
拾 <i>shih<sup>2</sup></i>	了 <i>liao</i>	這 <i>chê<sup>4</sup></i>	的 <i>ti</i>	拿 <i>na<sup>2</sup></i>	倒 <i>tao<sup>3</sup></i>	長 <i>ch'ang<sup>2</sup></i>
沒 <i>mei<sup>2</sup></i>	有 <i>yu<sup>3</sup></i>	傢 <i>chia<sup>4</sup></i>	水 <i>shui<sup>3</sup></i>	來 <i>lai<sup>2</sup></i>	了 <i>liao</i>	橈 <i>têng<sup>4</sup></i>
有 <i>yu<sup>3</sup></i>	人 <i>jên<sup>2</sup></i>	伙 <i>huo<sup>3</sup></i>	給 <i>kei<sup>3</sup></i>	把 <i>pa<sup>3</sup></i>	把 <i>pa<sup>3</sup></i>	那 <i>na<sup>4</sup></i>

Three long benches.

That flower-vase has been upset.

Bring the water-kettle here.

Pour the water out of that pot.

Obs.—The *liao*, pronounced *lo*, merely expletive. Note *kei*, for [me].

All these articles are (or, all this furniture is) broken; is there anyone that can repair them?

190. 盤 *p'an<sup>2</sup>*, dishes. The numerative is *ko<sup>4</sup>*; as *yi<sup>2</sup> ko<sup>4</sup> p'an<sup>2</sup>-tzŭ*.

191. 碟 *tiek<sup>2</sup>*, plates, saucers, smaller than *p'an<sup>2</sup>*. The numerative is *ko<sup>4</sup>*; as *ssŭ<sup>4</sup> ko<sup>4</sup> tich<sup>2</sup>-tzŭ*, four plates.

192. 點 *tien<sup>3</sup>*, a point, a particle; to punctuate; to light, as a candle. Thus,

*tien<sup>3</sup> têng<sup>1</sup>*, to light a lamp (or lamps).

As a particle, *yi<sup>4</sup> tie<sup>3-2</sup> rh*, a minute point; used adverbially, a little, slightly.

193. 吹 *ch'ui<sup>1</sup>*, to blow; as *ch'ui<sup>1</sup> t'ing<sup>1</sup>*, to blow out a lamp or candle.

194. 滅 *mieh<sup>4</sup>*, to extinguish, as a light, a fire; with the foregoing, *ch'ui<sup>1</sup> mieh<sup>4</sup>*, to blow out.

195. 使 *shih<sup>3</sup>*, to employ. As *shih<sup>3</sup> tē<sup>2</sup>*, available, capable of being used; *shih<sup>3</sup> pu<sup>4</sup> tē<sup>2</sup>*, cannot be used.

## 196. Examples :—

些 <i>hsieh</i> <sup>1</sup>	房 <i>fang</i> <sup>2</sup>	誰 <i>shui</i> <sup>2</sup>	點 <i>tien</i> <sup>3</sup>	幾 <i>chi</i> <sup>3</sup>	小 <i>hsiao</i> <sup>3</sup>	盤 <i>p'an</i> <sup>2</sup>
話 <i>hua</i> <sup>4</sup>	火 <i>huo</i> <sup>3</sup>	給 <i>kei</i> <sup>3</sup>	燈 <i>têng</i> <sup>1</sup>	個 <i>ko</i> <sup>4</sup>	幾 <i>chi</i> <sup>3</sup>	子 <i>tzŭ</i>
都 <i>tou</i> <sup>1</sup>	滅 <i>mieh</i> <sup>4</sup>	滅 <i>mieh</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	碟 <i>tieh</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>	大 <i>ta</i> <sup>4</sup>
使 <i>shih</i> <sup>3</sup>	了 <i>liao</i>	了 <i>liao</i>	燈 <i>têng</i> <sup>1</sup>	子 <i>tzŭ</i>	盤 <i>p'an</i> <sup>2</sup>	碟 <i>tieh</i> <sup>2</sup>
得 <i>té</i> <sup>2</sup>	這 <i>ché</i> <sup>4</sup>	厨 <i>ch'u</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>	快 <i>k'uai</i> <sup>4</sup>	子 <i>tzŭ</i>	子 <i>tzŭ</i>

*P'an*<sup>2</sup>-*tzŭ* are larger than *tieh*<sup>2</sup>-*tzŭ*.

Some *p'an*<sup>2</sup>-*tzŭ* (dishes) and some *tieh*<sup>2</sup>-*tzŭ* (plates or saucers).

Make haste and light the lamp.

Who put that lamp out?

The fire is gone out in the kitchen.

All these expressions may be employed.

197. 爐 *lu*<sup>2</sup>, a stove. Its numerative is *ko*<sup>4</sup>; as *yi*<sup>2</sup> *ko*<sup>4</sup> *lu*<sup>2</sup>-*tzŭ*, a stove.

198. 籠 *lung*<sup>2</sup>, properly, a cage; hence, joined with *têng*<sup>1</sup>, a Chinese lantern; used verbally with *huo*<sup>3</sup>, fire, as to light. See 163.

199. 空 *k'ung*<sup>1</sup>, empty; hence, *k'ung*<sup>4</sup>, leisure.

Observe the change of tone.

200. 滿 *man*<sup>3</sup>, full.

201. 同 *t'ung*<sup>2</sup>, same; with. As *ché*<sup>4</sup> *liang*<sup>3</sup> *ko*<sup>4</sup> *t'ung*<sup>2</sup> *pu*<sup>4</sup> *t'ung*<sup>2</sup>, are these two the same or different? *t'a*<sup>1</sup> *t'ung*<sup>2</sup> *wo*<sup>3</sup> *ch'ü*<sup>4</sup>, he is going (or, he went) with me.

202. 算 *suan*<sup>4</sup>, to reckon, arithmetically; also, to consider as. Thus, *ché*<sup>4</sup> *suan*<sup>4</sup> *hao*<sup>3</sup>, this one may regard as good.

203. 碎 *sui*<sup>4</sup>, in fragments; in tatters. Hence, *ling*<sup>2</sup> *sui*<sup>4</sup> (5), fragmentary; odds and ends.

## 204. Examples :—

碎 <i>sui</i> <sup>4</sup>	算 <i>suan</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	的 <i>ti</i>	爐 <i>lu</i> <sup>2</sup>	的 <i>ti</i>	爐 <i>lu</i> <sup>2</sup>
東 <i>tung</i> <sup>1</sup>	數 <i>shu</i> <sup>4</sup>	同 <i>t'ung</i> <sup>2</sup>	這 <i>ché</i> <sup>4</sup>	子 <i>tzŭ</i>	快 <i>k'uai</i> <sup>4</sup>	子 <i>tzŭ</i>
西 <i>hsi</i> <sup>1</sup>	目 <i>mu</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	壺 <i>hu</i> <sup>2</sup>	那 <i>na</i> <sup>4</sup>	燒 <i>shao</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>
沒 <i>mei</i> <sup>2</sup>	那 <i>na</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>	倒 <i>tao</i> <sup>4</sup>	壺 <i>hu</i> <sup>2</sup>	火 <i>huo</i> <sup>3</sup>	燒 <i>shao</i> <sup>1</sup>
空 <i>k'ung</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	的 <i>ti</i>	滿 <i>man</i> <sup>3</sup>	是 <i>shih</i> <sup>4</sup>	快 <i>k'uai</i> <sup>4</sup>	火 <i>huo</i> <sup>3</sup>
兒 <i>'rh</i>	零 <i>ling</i> <sup>2</sup>	算 <i>suan</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	空 <i>k'ung</i> <sup>1</sup>	籠 <i>lung</i> <sup>2</sup>	用 <i>yung</i> <sup>4</sup>

A *lu*<sup>2</sup>-*tzŭ* (stove or fireplace) is used for lighting a fire in.

Make haste and light a fire. Make haste and light the fire; *lit.*, the stove.

Obs.—*Shao hua* can only be used with reference to a furnace in which wood or millet stalks, etc., are used for fuel.

That pot is empty, but this one is full [this pot, on the other hand (182), is full].

He came with me.

To count up.

That is a thing (or, those are things) of small account.

I have no leisure; *q.d.*, to do what you ask me.

## EXERCISE VIII.

學話的多都一一1  
 話條多說是說個條  
 用子說條長得檯檯  
 的是個方的分子子

1. A stool or bench ; you may also use *ko*<sup>4</sup> as the numerative of *téng*<sup>4</sup>. If a distinction is to be made, it is (or, the difference is) that *t'iao*<sup>2</sup> is oftener said of [benches that are] long, and *ko*<sup>4</sup> oftener of [stools that are] square. *Hua*<sup>4</sup> *t'iao*<sup>2</sup>-*tzŭ* (*lit.*, slips of oral language) are what are used in learning a spoken language.

碟盤茶酒酒花2  
 子子壺壺瓶瓶

2. Flower-vase. Wine-bottle. Wine-kettle. Tea-pot. Dishes. Plates.

*Obs.*—The Chinese drink their wine warm.

火滅火燒燈吹燈點3

3. Light the lamp. Blow out the lamp. Light the fire. Put out the fire.

壞倒西茶水倒這倒4  
 了。下站來。去了。個水。  
 來不這了。他水你  
 了住。東倒倒給把

4. To pour water. You pour out this water (=throw it away). He is gone to pour out (throw away) water. Pour tea here (=Serve tea). This thing would not stand up; it has overturned, and is spoiled.

*Obs.* 1.—*Lai*: *q.d.*, bring tea in and pour it out.

*Obs.* 2.—Overturned *tao*<sup>3</sup>.

空的那了。倒滿手西空5  
 的。是酒酒滿。了也在是  
 滿壺壺茶是說裏沒  
 的。是滿壺把得頭有  
 是空了。空壺壺空東

5. *K'ung*<sup>1</sup> means that there is nothing inside; you may also say *k'ung*<sup>1</sup> *shou*<sup>3</sup>, empty-handed. [The words] *hu*<sup>2</sup> *man*<sup>3</sup> mean that something has been poured into the *hu*<sup>2</sup> (pot) until it was full. The tea-pot has been emptied. The wine-kettle has been filled. Has that wine-kettle anything in it? It is empty.

*Obs.* 1.—Construe:—*Hu man*, pot filled, is=means [that someone] taking the pot, *tao man*, has by pouring filled it.

*Obs.* 2.—Note the force of *liao*.

了、那 還 壞、破 的、麼 那 6  
使 傢 可 收 的、那 人 花  
不 伙 以 拾 可 是 弄 瓶  
得。弄 使 收 沒 我 破 是  
壞 得。拾 有 弄 了 甚

Obs. 1.—Mend, mend, still can [one] use it. The reduplication of verbs and attributives is very colloquial. It has no special significance.

Obs. 2.—Construe :—That article [by some agency] breaking has been spoiled, or ruined; [one] cannot use it.

Obs. 3.—As a rule, even in what we consider passive or impersonal constructions, construe the verb as governed by a cause or personal agent.

伙。飯 都 這 碗 碟 子 鏞 那 7  
的 是 些 酒 子 盤 子 刀  
傢 喫 個 杯。飯 子 勺 子

6. Who is it that has broken the (or that) flower-vase? I broke it, but it is not utterly spoiled; it can be mended, and (or, if it be mended) then some use can be made of it. That article is so badly injured that no use can be made of it.

7. Knives, forks, spoons, dishes, plates, bowls, and wine-cups, are all table utensils (*chia<sup>1</sup> huo<sup>3</sup>* for eating one's meals).

伙。是 以 也 花 伙 是 也 花 8  
傢 算 可 瓶 麼。傢 算 瓶

8. Are flower-vases also considered *chia<sup>1</sup> huo<sup>3</sup>*? They may be so considered.

也 屋 的 子、用 房 小 爐 9  
是 裏 是 炕 的 裏 不 子  
爐 燒 爐 裏 是 做 同。有  
子。的 子、燒 爐 飯 廚 大

9. Stoves (*lu<sup>2</sup>-tzŭ*) are of different sizes, some larger, some smaller. The stove for cooking things in the kitchen is a *lu<sup>2</sup>-tzŭ*; so is the stove which is lit in the stove-bed; so also is the stove which is lit in one's room.

給 點 燈 頭。在 茶 是 叫 10  
吹 上 沒 你 茶 拿 叫 人  
滅 了、有 點 碗 來 人 倒  
了。他 我 了 裏 倒 把 茶

10. When you tell a man to *tao<sup>4</sup> ch'a<sup>2</sup>* (pour tea), you mean, pour tea into the tea-cups. Have you lit the lamp? I lit it, but he blew it out.

Obs. 1.—The action of *tien* is completed by *shang*.

Obs. 2.—But he blew: *kei* (to give) before *ch'ui mieh* implies, idiomatically, that the act of the person in question was not to be expected. Were it omitted, the two acts would be simply distinguished: I lit it; he blew it out.

了。自 是 火 燈 吹 人 吹 11  
己 燈 滅 滅 滅 把 燈  
滅 火 了。了。了。燈 是

11. *Ch'ui<sup>1</sup> têng<sup>1</sup>* (*lit.*, to blow lamp) means that someone is blowing it out (or, has done so). [The expressions] *têng<sup>1</sup> mieh<sup>4</sup> liao*, *huo<sup>3</sup> mieh<sup>4</sup> liao*, mean that the lamp (or fire) has gone out of itself.

滿 空 你 是 的、個 沒 裏 那 12  
了 的 把 滿 一 是 有。有 倆  
水。倒 那 的。個 空 一 水 壺

12. Is there water in those two kettles? One is empty, the other is full. Fill the empty one with water.

## Turn the following into Chinese. (KEY, EXERCISE VIII.)

1. I really don't know what you want so many chairs for.

2. Now just count, you have asked twenty-five people to dinner, and do you think that those few chairs of ours will seat five-and-twenty people?

3. If they won't seat twenty-five people, the benches in the kitchen will do very well.

4. With the benches we can seat them, [but] allow me to ask if benches would look well in the dining-room? Then there are the plates and rice-bowls; I must find some, but I don't know where to look for them.

*Obs.*—Seat them: *lit.*, [they] can sit open, i.e., not too close.

5. We have thirty rice-bowls here.

6. They won't do; besides, six are broken.

7. I don't care whether they are broken or not, just send for someone to mend them.

8. I have bought a dinner set (*lit.*, table of utensils) of him, also some odds and ends for kitchen use, with some fire-irons (*lit.*, things used for lighting the fire); just add all this up for me and see if his account is correct.

*Obs.*—Just add up: *lit.*, he opened that account you for me reckon one reckon, wrong not wrong.

9. I can't do accounts; *lit.*, reckon bills. (See 146.) What do you mean by that; has not the teacher taught you the numerals (字目數)?

10. I know the numerals in their abbreviated form, but these are all written in the full (*lit.*, large) form, and I am not acquainted [with that] yet.

205. 今 *chin*<sup>1</sup>, now; the present.

206. 年 *nien*<sup>2</sup>, the year.

207. 時 *shih*<sup>2</sup>, time.

208. 令 *ling*<sup>4</sup>, to command; a command; also, honourable. When combined with the foregoing, as *shih*<sup>2</sup>-*ling*<sup>4</sup>, the weather that prevails; the state of weather that the season demands.

209. 暖 *nuan*<sup>3</sup>, also *nan*<sup>3</sup>, warm.

210. 和 *ho*<sup>2</sup>, *huo*<sup>2</sup>, *hai*<sup>4</sup>, peace; together with; also, soft or gentle. Combined with *nuan*<sup>3</sup> or *nan*<sup>3</sup>, warm; as the temperature in-doors or out-of-doors. Read *huo*<sup>4</sup>, to mix, as powder, flour, etc., with water.

211. 昨 *tso*<sup>2</sup>, of yesterday.

212. 天 *t'ien*<sup>1</sup>, heaven; a day.

213. Examples:—

都	<i>tou</i> <sup>1</sup>	日	<i>jih</i> <sup>4</sup>	天	<i>t'ien</i> <sup>1</sup>	昨	<i>tso</i> <sup>2</sup>	的	<i>ti</i>	年	<i>nien</i> <sup>2</sup>	今	<i>chin</i> <sup>1</sup>
可	<i>k'o</i> <sup>3</sup>	子	<i>tzü</i>	前	<i>ch'ien</i> <sup>2</sup>	天	<i>t'ien</i> <sup>1</sup>	時	<i>shih</i> <sup>2</sup>	去	<i>ch'ü</i> <sup>4</sup>	年	<i>nien</i> <sup>2</sup>
以	<i>i</i> <sup>3</sup>	多	<i>to</i> <sup>1</sup>	兒	<i>'rh</i>	昨	<i>tso</i> <sup>2</sup>	令	<i>ling</i> <sup>4</sup>	年	<i>nien</i> <sup>2</sup>	明	<i>ming</i> <sup>2</sup>
說	<i>shuo</i> <sup>1</sup>	少	<i>shao</i> <sup>3</sup>	多	<i>to</i> <sup>1</sup>	兒	<i>'rh</i>	暖	<i>nan</i> <sup>3</sup>	前	<i>ch'ien</i> <sup>2</sup>	年	<i>nien</i> <sup>2</sup>
		天	<i>t'ien</i> <sup>1</sup>	少	<i>shao</i> <sup>3</sup>	前	<i>ch'ien</i> <sup>2</sup>	和	<i>huo</i> <sup>2</sup>	年	<i>nien</i> <sup>2</sup>	後	<i>hou</i> <sup>4</sup>

This year. Next year. The year after next. Last year; *sc.*, the year that is gone.

The year before last the weather was warm.

*Obs.*—Note the special use of *ch'ien*, before, and *hou*, after, in these phrases.

Yesterday. Yesterday.

The day before yesterday. The day before yesterday.

[In how many days?] you may say *to shao jih-tzü* or *to shao t'ien*.

214. 就 *chiu<sup>4</sup>*, to follow as a consequence; consequently; then, in the time or argument.  
 215. 定 *ting<sup>4</sup>*, to fix, make firm; hence, certain. As *y<sup>i</sup> ting<sup>4</sup>*, entirely certain.  
 216. 晝 *chou<sup>4</sup>*, daytime.  
 217. 夜 *yeh<sup>4</sup>*, night.  
 218. 晴 *ch'ing<sup>2</sup>*, fine; clear.  
 219. 亮 *liang<sup>4</sup>*, light as day.  
 220. Examples:—

夜 <i>yeh<sup>4</sup></i>	天 <i>t'ien<sup>1</sup></i>	起 <i>ch'i<sup>3</sup></i>	道 <i>tao<sup>4</sup></i>	晝 <i>chou<sup>4</sup></i>	沒 <i>mei<sup>2</sup></i>	我 <i>wo<sup>3</sup></i>
裏 <i>li<sup>3</sup></i>	今 <i>chin<sup>1</sup></i>	來 <i>lai<sup>2</sup></i>	兒 <i>'rh</i>	夜 <i>yeh<sup>4</sup></i>	有 <i>yü<sup>3</sup></i>	來 <i>lai<sup>2</sup></i>
可 <i>k'o<sup>3</sup></i>	兒 <i>'rh</i>	昨 <i>tso<sup>2</sup></i>	天 <i>t'ien<sup>1</sup></i>	的 <i>ti</i>	定 <i>ting<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>
以 <i>i<sup>3</sup></i>	下 <i>hsia<sup>4</sup></i>	兒 <i>'rh</i>	亮 <i>liang<sup>4</sup></i>	都 <i>tou<sup>1</sup></i>	日 <i>jih<sup>4</sup></i>	就 <i>chiu<sup>4</sup></i>
到 <i>tao<sup>4</sup></i>	雨 <i>yü<sup>3</sup></i>	晴 <i>ch'ing<sup>2</sup></i>	就 <i>chiu<sup>4</sup></i>	走 <i>tsou<sup>3</sup></i>	子 <i>tzü</i>	走 <i>tsou<sup>3</sup></i>

As soon as I come (or came) he goes (or went); *lit.*, then he goes.

There is no day fixed.

To travel both by day and night.

To rise at dawn; *lit.*, as soon as the heavens are bright, to rise.

It was fine yesterday; to-day it rains.

May arrive in the course of the night.

221. 鐘 *chung<sup>1</sup>*, a bell; also, in modern Chinese, a clock.

222. 表 *piao<sup>3</sup>*, the outside as opposed to the inside; hence, manifestation. In modern Chinese, a watch.

223. 刻 *k'e<sup>4</sup>*, to engrave; a short time; in modern Chinese, a quarter of an hour. Also, to oppress, as will be seen later.

224. 候 *hou<sup>4</sup>*, to await; hence, when combined with *shih<sup>2</sup>*, time, a time, the time.

225. Examples:—

刻 <i>k'e<sup>4</sup></i>	說 <i>shuo<sup>1</sup></i>	鐘 <i>chung<sup>1</sup></i>	時 <i>shih<sup>2</sup></i>	辰 <i>ch'en<sup>2</sup></i>	了 <i>liao</i>	看 <i>k'an<sup>4</sup></i>	是 <i>shih<sup>4</sup></i>
	得 <i>tê<sup>2</sup></i>	三 <i>san<sup>1</sup></i>	辰 <i>ch'en<sup>2</sup></i>	鐘 <i>chung<sup>1</sup></i>	這 <i>chê<sup>4</sup></i>	鐘 <i>chung<sup>1</sup></i>	甚 <i>shên<sup>2</sup></i>
	四 <i>ssü<sup>4</sup></i>	下 <i>hsia<sup>4</sup></i>	表 <i>piao<sup>3</sup></i>	那 <i>na<sup>4</sup></i>	鐘 <i>chung<sup>1</sup></i>	就 <i>chiu<sup>4</sup></i>	麼 <i>mo<sup>2</sup></i>
	點 <i>tien<sup>3</sup></i>	鐘 <i>chung<sup>1</sup></i>	三 <i>san<sup>1</sup></i>	表 <i>piao<sup>3</sup></i>	是 <i>shih<sup>4</sup></i>	知 <i>chih<sup>1</sup></i>	時 <i>shih<sup>2</sup></i>
	三 <i>san<sup>1</sup></i>	都 <i>tou<sup>1</sup></i>	點 <i>tien<sup>3</sup></i>	是 <i>shih<sup>4</sup></i>	時 <i>shih<sup>2</sup></i>	道 <i>tao<sup>4</sup></i>	候 <i>hou<sup>4</sup></i>

What o'clock is it?

Look at the clock and you will see (*lit.*, know).

This is a clock; *lit.*, a bell of *shih<sup>2</sup> ch'en<sup>2</sup>* (Radical 162), hour periods.

That is a watch; *lit.*, an indicator of hour periods.

You may say [for three o'clock] *san tien chung* or *san hsia chung*, three points or three blows of the bell.

*Obs.*—*Hsia*, blows.

Three quarters past four.

226. 冷 *lêng<sup>3</sup>*, cold; as in *chin<sup>1</sup> t'ien<sup>1</sup> lêng<sup>3</sup>*, it is cold to-day.



227. 熱 *jé<sup>4</sup>*, hot; as *pu<sup>4</sup> léng<sup>3</sup> pu<sup>2</sup> jé<sup>4</sup>*, neither hot nor cold.  
 228. 雪 *hsüeh<sup>3</sup>*, snow; as *hsia<sup>4</sup> hsüeh<sup>3</sup>*, it is snowing.  
 229. 涼 *liang<sup>2</sup>*, cool; cold. As *liang<sup>2</sup> shui<sup>3</sup>*, cold water. Often used with *k'uai<sup>4</sup>* (80), brisk or fresh; as *liang<sup>2</sup> k'uai*, cool (not cold).  
 230. 刮 *kua<sup>1</sup>*, to rasp; to cut; to shave.  
 231. 颳 *kua<sup>1</sup>* (said to be a vulgar form of the above), to blow, as the wind.  
 232. 氣 *ch'i<sup>4</sup>*, breath, air; the material influences of nature; morally, temper, anger; also (under certain circumstances, and in combination), aspect, appearance, taste, and smell. As *t'ien<sup>1</sup> ch'i<sup>4</sup>*, weather; temperature.

233. Examples:—

話 <i>hua<sup>4</sup></i>	我 <i>wo<sup>3</sup></i>	兒 <i>'rh</i>	了 <i>liao</i>	風 <i>fēng<sup>1</sup></i>	颳 <i>kua<sup>1</sup></i>	天 <i>t'ien<sup>1</sup></i>
	說 <i>shuo<sup>1</sup></i>	天 <i>t'ien<sup>1</sup></i>	半 <i>pan<sup>4</sup></i>	住 <i>chu<sup>4</sup></i>	起 <i>ch'i<sup>3</sup></i>	氣 <i>ch'i<sup>4</sup></i>
	了 <i>liao</i>	涼 <i>liang<sup>2</sup></i>	夜 <i>yeh<sup>4</sup></i>	了 <i>liao</i>	大 <i>ta<sup>4</sup></i>	冷 <i>lěng<sup>3</sup></i>
	半 <i>pan<sup>4</sup></i>	快 <i>k'uai<sup>4</sup></i>	的 <i>ti</i>	下 <i>hsia<sup>4</sup></i>	風 <i>fēng<sup>1</sup></i>	天 <i>t'ien<sup>1</sup></i>
	天 <i>t'ien<sup>1</sup></i>	他 <i>t'a<sup>1</sup></i>	雪 <i>hsüeh<sup>3</sup></i>	雪 <i>hsüeh<sup>3</sup></i>	來 <i>lai<sup>2</sup></i>	氣 <i>ch'i<sup>4</sup></i>
	的 <i>ti</i>	和 <i>hai<sup>4</sup></i>	今 <i>chin<sup>1</sup></i>	下 <i>hsia<sup>4</sup></i>	了 <i>liao</i>	熱 <i>jé<sup>4</sup></i>

The weather is cold. The weather is hot.

A high wind has got up.

When the wind stopped, it snowed.

It snowed half the night. *Pan<sup>4</sup>*: see 236.

To-day it is cool.

He had a long talk with me; *lit.*, half a day's talk.

234. 初 *ch'u<sup>1</sup>*, the first; when first. As *ch'i<sup>3</sup> ch'u<sup>1</sup>*, in the beginning. *Ch'i<sup>3</sup>*, to rise: see 43.

235. 次 *tz'ü<sup>4</sup>*, a time or turn; as *ch'u<sup>1</sup> tz'ü<sup>4</sup>*, the first time. In a series, any place but the first.

236. 半 *pan<sup>4</sup>*, half.

237. Examples:—

二 <i>érh<sup>4</sup></i>	月 <i>yüeh<sup>4</sup></i>	半 <i>pan<sup>4</sup></i>	上 <i>shang<sup>4</sup></i>	上 <i>shang<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>	兩 <i>liang<sup>3</sup></i>
兩 <i>liang<sup>3</sup></i>	正 <i>chéng<sup>1</sup></i>	個 <i>ko<sup>4</sup></i>	半 <i>pan<sup>4</sup></i>	月 <i>yüeh<sup>4</sup></i>	們 <i>mén<sup>2</sup></i>	個 <i>ko<sup>4</sup></i>
點 <i>tien<sup>3</sup></i>	月 <i>yüeh<sup>4</sup></i>	月 <i>yüeh<sup>4</sup></i>	月 <i>yüeh<sup>4</sup></i>	本 <i>pén<sup>3</sup></i>	初 <i>ch'u<sup>1</sup></i>	人 <i>jén<sup>2</sup></i>
半 <i>pan<sup>4</sup></i>	初 <i>ch'u<sup>1</sup></i>	一 <i>yi<sup>2</sup></i>	下 <i>hsia<sup>4</sup></i>	月 <i>yüeh<sup>4</sup></i>	次 <i>tz'ü<sup>4</sup></i>	初 <i>ch'u<sup>1</sup></i>
鐘 <i>chung<sup>1</sup></i>	一 <i>yi<sup>1</sup></i>	個 <i>ko<sup>4</sup></i>	半 <i>pan<sup>4</sup></i>	下 <i>hsia<sup>4</sup></i>	見 <i>chien<sup>4</sup></i>	見 <i>chien<sup>4</sup></i>
	初 <i>ch'u<sup>1</sup></i>	半 <i>pan<sup>4</sup></i>	月 <i>yüeh<sup>4</sup></i>	月 <i>yüeh<sup>4</sup></i>	面 <i>mien<sup>4</sup></i>	是 <i>shih<sup>4</sup></i>

When [it is said that] two people *ch'u<sup>1</sup> chien<sup>4</sup>*, it means that they have seen each other for the first time.

Last moon. This moon. Next moon.

In the first half of the moon. In the last half of the moon.

A half moon. A month and a half.

The first and second days of the first moon.

Obs.—First moon: *chéng* (see 103); *q.d.*, the right or chief moon, to which all the rest are subordinate. Note the change of tone.

Half-past two o'clock.

## EXERCISE IX.

那後明天今天昨天前天前兒  
麼天、天、天、天、天、天兒  
著、都、後、明、今、昨、前、就  
是兒兒兒兒兒兒是

1. *Ch'ien<sup>n</sup>-rh<sup>2</sup>* is simply *ch'ien<sup>2</sup> tien<sup>1</sup>* (the day before yesterday); [and the combinations meaning] yesterday, to-day, to-morrow, and the day after to-morrow, all follow the same rule.

都下晴天暖熱是天  
在雪、天、和、天、是、天  
裏、這、下、颯、涼、天、氣  
頭、些、雨、風、天、冷、分  
得

2. The weather (*lit.*, air of the sky) is distinguished as cold, hot, cool, warm, windy, clear, rainy, snowy.

*Obs.*—The last clause is not translated; *chê hsieh*, these some, or many, all are inside, are all included.

鐘是下兩一鐘一  
一鐘刻點就點  
點就一鐘是半

3. An hour and a half is the same as an hour and two quarters. Both the following expressions, *yi<sup>2</sup> hsia<sup>4</sup> chung<sup>1</sup>* and *yi<sup>4</sup> tien<sup>3</sup> chung<sup>1</sup>*, mean an hour.

看馬、人、的、了、的、過、他  
書、黑、白、先、五、書、二、那  
下、日、生、六、不、十、個  
回、愛、這、個、過、多、人  
家、騎、個、月、做、年、念

4. That man there has studied upwards of twenty years; he has been a teacher only five or six months. It is this man's habit to ride in the day and to study in the evening when he comes home.

*Obs.* 1.—Habit: *ai* (52) to love=to be used to.

*Obs.* 2.—By day: *pai jih* precedes the verb.

起鐘兒個來、可走、我  
來、還、八、人、你、以、下、今  
麼、沒、下、今、這、回、月、兒

5. I am going to-day, and may be back next moon. What! were you not up at eight o'clock to-day?

*Obs.*—You: *lit.*, you this man! reproachfully.

雪、天、候、天、很、後、說、前  
冷、兒、熱、說、月、得、年  
就、下、的、這、不、得、後  
下、雨、時、兒、大、前、年

6. You may say both *ch'ien<sup>2</sup> nien<sup>2</sup>* for the year before last and *hou<sup>4</sup> nien<sup>2</sup>* for the year after next, but *ch'ien<sup>2</sup> yüeh<sup>4</sup>* and *hou<sup>4</sup> yüeh<sup>4</sup>* are not much used. At this place it rains in the hot weather and snows in the cold.

兒 裡 下 冷 天 北 前 7  
 天 住 下 昨 天 風 四  
 晴 了 雨 兒 氣 第 天  
 了。 今 夜 黑 很 二 颯

7. Four days ago it blew from the north, and the day following it was very cold. It rained last evening, but it stopped in the night, and it was fine this morning.

裡 誰 不 今 去 和 今 8  
 還 見 正 年 年 得 年  
 下 過 這 的 那 很 天  
 雪 四 幾 時 麼 沒 氣  
 呢。 月 年 令 冷。 有 暖

8. The weather is very mild this year; not so cold as it was last year. The weather is not seasonable this year; nobody has seen snow in the fourth moon for some years.

Obs.—Not seasonable: *pu chêng*, not correct.

過 倆 到 我 去 年 這 我 9  
 了。 去 的 是 年 了。 兒 們  
 年 他 上 來 他 好 倆  
 來 們 月 的 是 些 到

9. We two have been here a good many years; or, it is many years since we came here. He came last year; I arrived last moon; they two came here last year.

Obs.—Not *tsa mên* (see 17) unless the person addressed is present.

Turn the following into Chinese. (KEY, EXERCISE IX.)

1. In what year did you arrive in Peking?

a winter here, I cannot say what the cold is like.

2. I came this year. I have not been here long; only half a year.

Obs. 1.—Equable: *ho² p'ing²* (210, 137).

Obs. 2.—Passed a winter: *lit.*, passed the [new] year.

3. But you speak mandarin very correctly.

7. It is warm enough in one's room, but it's pretty cold all the same if you go on a few days' trip.

4. That is all owing to my having learned Chinese in the South (*lit.*, southern quarter). (Radical 70.)

Obs. 1.—All the same: *lit.*, but [though] it is thus said.

Obs. 2.—If: this is commonly expressed by the characters *yao⁴ shih⁴* (32, 29), the former being corruptly used for *jo*, of which more presently.

5. That accounts for it. Do you find the climate here agree with you (good)?

Obs.—Climate: *lit.*, water and earth.

6. There is nothing the matter with it; the seasons are very equable, and the heat is nothing to speak of; but not having passed

8. The snow, I am told, is very heavy here.

9. No, that is not the case; on the contrary, there is little snow,—only an inch or so falls during the year. What I referred to were the winds, which blow so cold.

Obs.—Only: *pu³ kuo⁴*; *lit.*, not exceeding.

10. What do you do every day?

11. I rise every morning at 7.30 and have my breakfast, then I send for my teacher and read for three hours and a half, after which I dine and go out for a ride.

Obs. 1.—Breakfast, lunch, or any minor meal, is called in Peking "little heart," said to be short for four words (以點饑心) which, literally translated, mean "in order to satisfy slightly the hungry craving." Puddings are also called *tien* *Asin*.

Obs. 2.—"After which" or "afterwards" is often rendered by the words *hui*<sup>3</sup> *t'ou*<sup>3</sup>, to turn the head; *hui lai*, to return, has the same force.

12. In that case come for a ride with me after your dinner to-day, will you?

13. Look at the weather; [it has turned] cold and is going to rain; I do not think it can possibly clear up.

14. So it is; in that case we had better go to-morrow. What time to-morrow shall we fix?

Obs. 1.—So it is: see 124.

Obs. 2.—Fix: 215.

15. Say daylight. The cold is nothing; after a short gallop we shall be all right.

238. 更 *ching*<sup>1</sup>, properly *kêng*<sup>1</sup>, to change; the watches of the night, of which there are five. When read *kêng*<sup>4</sup> it is an adjective of comparison; *na*<sup>4</sup> *kêng*<sup>4</sup> *hao*<sup>3</sup>, that is better still.

239. 夫 *fu*<sup>1</sup>, a man, especially a husband; commonly, any working man. As *chiao*<sup>1</sup>-*fu*<sup>1</sup>, a chair-bearer; *ma*<sup>2</sup>-*fu*<sup>1</sup>, a groom. Joined with *kung*<sup>1</sup> (Radical 48), work. See Exercise X, 1.

240. 每 *mei*<sup>3</sup>, every; as in *mei*<sup>3</sup> *yi*<sup>2</sup> *ko*<sup>4</sup>, every individual one.

241. 打 *ta*<sup>3</sup>, to strike; as *t'a*<sup>1</sup> *ta*<sup>3</sup> *wo*<sup>3</sup>, he is striking (or, has struck) me; also idiomatically combined with many verbs of action. It is also used as a preposition. Thus,

*ta*<sup>3</sup> *tso*<sup>2</sup> *t'ien*<sup>1</sup> *tao*<sup>4</sup> *chin*<sup>1</sup> *tien*<sup>1</sup>, from yesterday until to-day.

*ta*<sup>3</sup> *na*<sup>4</sup> 'rh *kuo*<sup>4</sup>, to go by there.

242. 罷 *pa*<sup>4</sup>, to end; to cause to cease. At the end of a sentence, "there's an end of it;" but sometimes used to imply doubt, like our Eh? or a command.

243. Examples:—

你 <i>ni</i> <sup>3</sup>	打 <i>ta</i> <sup>3</sup>	甚 <i>shé</i> <sup>n2</sup>	回 <i>hui</i> <sup>2</sup>	的 <i>ti</i>	更 <i>ching</i> <sup>1</sup>	夜 <i>yeh</i> <sup>4</sup>
說 <i>shuo</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>	麼 <i>mo</i> <sup>1</sup>	更 <i>ching</i> <sup>1</sup>	每 <i>mei</i> <sup>3</sup>	夫 <i>fu</i> <sup>1</sup>	裏 <i>li</i> <sup>3</sup>
他 <i>t'a</i> <sup>1</sup>	有 <i>yu</i> <sup>3</sup>	不 <i>pu</i> <sup>4</sup>	打 <i>ta</i> <sup>3</sup>	夜 <i>yeh</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	分 <i>fên</i> <sup>1</sup>
罷 <i>pa</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>	能 <i>nêng</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	打 <i>ta</i> <sup>3</sup>	打 <i>ta</i> <sup>3</sup>	五 <i>wu</i> <sup>3</sup>
了 <i>liao</i>	是 <i>shih</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>	做 <i>tso</i> <sup>4</sup>	五 <i>wu</i> <sup>3</sup>	更 <i>ching</i> <sup>1</sup>	更 <i>ching</i> <sup>1</sup>

The night is divided into five watches.

The *ching-fu* are the men who beat the watches (strike the changes).

A watch is struck five times every night.

What are you beating him for? I cannot do otherwise; or, he must be beaten.

If he has done wrong, reprove him and have done with it.

Obs.—Wrong: *pu shih*.

244. 早 *tsao*<sup>3</sup>, early. As in *tsao*<sup>3</sup> *fan*<sup>4</sup>, early rice; *sc.*, breakfast.

245. 晚 *wan*<sup>3</sup>, late. As in *wan*<sup>3</sup> *fan*<sup>4</sup>, the evening meal; dinner or supper.

246. 晌 *shang*<sup>3</sup>, noon; coupled, colloquially, with the following *wu*<sup>3</sup>, and often pronounced *shang*<sup>2</sup> *hu*<sup>4</sup>. *Pan*<sup>4</sup> *shang*<sup>3</sup>, half the day, or a long while; *wan*<sup>3</sup> *shang*<sup>1</sup>, evening. Note the change of tone.

247. 午 *wu*<sup>3</sup>, noon. See *ch'ên*<sup>2</sup>, Radical Exercise XII, 7. The 24 hours of the day are divided by the Chinese into 12 *shih*<sup>2</sup>-*ch'ên*<sup>2</sup>. Of these, *wu*<sup>3</sup> represents the two hours from 11 A.M. to 1 P.M.

248. 啱 *tsan*<sup>1</sup>, length of time; popular contraction of *tsao*<sup>3</sup> *wan*<sup>3</sup>. As in *to*<sup>1</sup> *tsan*<sup>1</sup>, the common phrase for When? *q.d.*, how soon, how early?

249. Examples:—

你 <i>ni</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>	不 <i>pu</i> <sup>2</sup>	啱 <i>tsan</i> <sup>1</sup>	沒 <i>mei</i> <sup>2</sup>	午 <i>wu</i> <sup>3</sup>	他 <i>t'a</i> <sup>1</sup>
的 <i>ti</i>	來 <i>lai</i> <sup>2</sup>	定 <i>ting</i> <sup>4</sup>	噢 <i>ch'ih</i> <sup>1</sup>	回 <i>hui</i> <sup>2</sup>	出 <i>ch'u</i> <sup>1</sup>	早 <i>tsao</i> <sup>3</sup>
罷 <i>pa</i> <sup>4</sup>	的 <i>ti</i>	他 <i>t'a</i> <sup>1</sup>	的 <i>ti</i>	家 <i>chia</i> <sup>1</sup>	門 <i>mên</i> <sup>2</sup>	起 <i>ch'i</i> <sup>3</sup>
	晚 <i>wan</i> <sup>3</sup>	來 <i>lai</i> <sup>2</sup>	早 <i>tsao</i> <sup>3</sup>	晚 <i>wan</i> <sup>3</sup>	去 <i>ch'ü</i> <sup>4</sup>	起 <i>ch'i</i> <sup>3</sup>
	你 <i>ni</i> <sup>3</sup>	的 <i>ti</i>	晚 <i>wan</i> <sup>3</sup>	飯 <i>fan</i> <sup>4</sup>	下 <i>hsia</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>
	走 <i>tsou</i> <sup>3</sup>	早 <i>tsao</i> <sup>3</sup>	都 <i>tou</i> <sup>1</sup>	多 <i>to</i> <sup>1</sup>	午 <i>wu</i> <sup>3</sup>	晌 <i>shang</i> <sup>3</sup>

He got up early, went out at noon, and had not returned in the afternoon.

*Obs.*—The afternoon is often spoken of as *hou pan t'ien*, the latter half of the day.

What is the dinner hour? It is uncertain.

*Obs.* 1.—Late (or evening) meal when can be eaten; *ti*=*th*.

*Obs.* 2.—Early late both not fixed.

He came early; I came late (or, he came before me).

Go your own ways; or, mind your own business.

*Obs.*—Note *pa*, a command. See 242.

250. 件 *chien*<sup>4</sup>, properly, to distinguish; a distinction; but best known as a numerative; amongst other substantives, numerative of *shih*<sup>4</sup>, affairs (252).

251. 情 *ch'ing*<sup>2</sup>, feelings; circumstances; very commonly combined with

252. 事 *shih*<sup>4</sup>, affairs; a matter. See 257.

253. 攔 *ko*<sup>1</sup>, a character of doubtful authority; primarily, to delay; but colloquially, to put; to place. As *ko*<sup>1</sup> *tsai*<sup>4</sup> *ch'ê*<sup>4</sup> 'rh, put it here.

254. 各 *ko*<sup>4</sup>, each; every.

255. 樣 *yang*<sup>4</sup>, kind; fashion. As *ko*<sup>4</sup> *yang*<sup>4</sup>, every sort or kind.

256. 短 *tuan*<sup>3</sup>, short. As *ch'ang*<sup>2</sup> *tuan*<sup>3</sup>, long and short; hence, the length of.

257. Examples:—

那 <i>na</i> <sup>4</sup>	各 <i>ko</i> <sup>4</sup>	各 <i>ko</i> <sup>4</sup>	把 <i>pa</i> <sup>3</sup>	那 <i>na</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	這 <i>ch'ê</i> <sup>4</sup>
東 <i>tung</i> <sup>1</sup>	樣 <i>yang</i> <sup>4</sup>	樣 <i>yang</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	椅 <i>i</i> <sup>3</sup>	件 <i>chien</i> <sup>4</sup>	件 <i>chien</i> <sup>4</sup>
西 <i>hsi</i> <sup>1</sup>	的 <i>ti</i>	各 <i>ko</i> <sup>4</sup>	桌 <i>cho</i> <sup>1</sup>	子 <i>tzü</i>	事 <i>shih</i> <sup>4</sup>	事 <i>shih</i> <sup>4</sup>
長 <i>ch'ang</i> <sup>2</sup>	事 <i>shih</i> <sup>4</sup>	樣 <i>yang</i> <sup>4</sup>	子 <i>tzü</i>	攔 <i>ko</i> <sup>1</sup>	情 <i>ch'ing</i> <sup>2</sup>	我 <i>wo</i> <sup>3</sup>
短 <i>tuan</i> <sup>3</sup>	都 <i>tou</i> <sup>1</sup>	的 <i>ti</i>	攔 <i>ko</i> <sup>1</sup>	在 <i>tsai</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>
不 <i>pu</i> <sup>4</sup>	懂 <i>tung</i> <sup>3</sup>	都 <i>tou</i> <sup>1</sup>	開 <i>k'ai</i> <sup>1</sup>	那 <i>na</i> <sup>3</sup>	好 <i>hao</i> <sup>3</sup>	明 <i>ming</i> <sup>2</sup>
同 <i>t'ung</i> <sup>2</sup>	得 <i>tê</i> <sup>2</sup>	有 <i>yu</i> <sup>3</sup>	些 <i>hsieh</i> <sup>1</sup>	兒 <i>'rh</i>	說 <i>shuo</i> <sup>1</sup>	白 <i>pai</i> <sup>3</sup>

I don't understand this thing (affair, matter).

That thing should not be spoken of. (It is not good to speak of that thing.)

Where shall that chair be put (or placed).

Move away (*lit.*, place apart) that table a little.

There are some of every kind.

[He] understands every kind of thing.

Those things are of different lengths.

258. 雲 *yün*<sup>2</sup>, cloud; commonly coupled with *ts'ai*<sup>3</sup>. As *yün*<sup>2</sup> *ts'ai*<sup>3</sup>, clouds; *lit.*, cloud colour.

259. 彩 *ts'ai*<sup>3</sup>, colours. As in *wu*<sup>3</sup> *ts'ai*<sup>3</sup>, the five colours; *sc.*, blue, yellow, red, white, and black. It may also mean luck, as will be seen later.

260. 陰 *yin*<sup>1</sup>, the female of the dual powers of nature; darkness; dark. *T'ai*<sup>4</sup> *yin*<sup>1</sup> (264), the moon, but not colloquially.

261. 陽 *yang*<sup>2</sup>, the male power of nature; brightness; light. *T'ai*<sup>4</sup> *yang*<sup>2</sup> (264), the sun.

262. 霧 *wu*<sup>4</sup>, mist. As in *hsia*<sup>4</sup> *wu*<sup>4</sup>, a fog, or mist, has come on; *lit.*, there has descended a fog or mist.

263. 怕 *p'a*<sup>4</sup>, to fear; hence, to doubt; hence used as perhaps.

264. 太 *t'ai*<sup>4</sup>, properly the superlative of *ta*<sup>4</sup>, great; used both as an adjective and an adverb.

265. Examples:—

大 <i>ta</i> <sup>4</sup>	太 <i>t'ai</i> <sup>4</sup>	陰 <i>yin</i> <sup>1</sup>	的 <i>ti</i>	颯 <i>kua</i> <sup>1</sup>	滿 <i>man</i> <sup>3</sup>
太 <i>t'ai</i> <sup>4</sup>	陽 <i>yang</i> <sup>2</sup>	天 <i>t'ien</i> <sup>1</sup>	時 <i>shih</i> <sup>2</sup>	風 <i>fêng</i> <sup>1</sup>	天 <i>t'ien</i> <sup>1</sup>
陽 <i>yang</i> <sup>2</sup>	下 <i>hsia</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	候 <i>hou</i> <sup>4</sup>	太 <i>t'ai</i> <sup>4</sup>	的 <i>ti</i>
看 <i>k'an</i> <sup>4</sup>	的 <i>ti</i>	看 <i>k'an</i> <sup>4</sup>	白 <i>pai</i> <sup>2</sup>	陽 <i>yang</i> <sup>2</sup>	雲 <i>yün</i> <sup>2</sup>
不 <i>pu</i> <sup>4</sup>	霧 <i>wu</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>	日 <i>jih</i> <sup>4</sup>	平 <i>p'ing</i> <sup>2</sup>	彩 <i>ts'ai</i> <sup>3</sup>
出 <i>ch'u</i> <sup>1</sup>	很 <i>hên</i> <sup>3</sup>	見 <i>chien</i> <sup>4</sup>	說 <i>shuo</i> <sup>1</sup>	西 <i>hsi</i> <sup>1</sup>	怕 <i>p'a</i> <sup>4</sup>

With a sky so overcast, it will probably blow.

*Obs.* 1.—The first clause is pendent; [there being] a full heaven's clouds.

*Obs.* 2.—Probably: one fears that there will blow wind.

When the sun is nearly set.

*Obs.*—Nearly: *lit.*, is even with the west; but sunset is otherwise described.

When *yin t'ien* is used of the sky in the daytime, it means that the sun is not visible; *lit.*, the sun [one] cannot discern.

There is a very thick mist; the sun is not visible.

*Obs.*—There is: *hsia ti*, there has descended; *ti=tê*.

## EXERCISE X.

那日每是每年年工 1  
 麼還天月月年不夫  
 樣是每月就麼是每

1. Work. Every year (*mei<sup>3</sup> nien<sup>2</sup>*) is the same as year after year (*nien<sup>2</sup> nien<sup>2</sup>*), is it not? *Mei<sup>2</sup> yüeh<sup>4</sup>* is moon after moon (monthly); so with the phrases *mei<sup>3</sup> t'ien<sup>1</sup> mei<sup>3</sup> jih<sup>4</sup>* (daily).

*Obs.* 1.—Hence, time at man's disposal for work; hence, leisure; time taken up by anything. The *fu* in *kung-fu* cannot be explained.

*Obs.* 2.—Is it not? interrogative affirmative, common in Chinese.

*Obs.* 3.—So with: *lit.*, also is it so fashion.

都上更書晚來他 2  
 是躺天到响响是  
 這著就夜回午早  
 麼天在裏家上起  
 樣天炕三看街起

2. He rises early, goes for a walk (*lit.*, up the street) at noon, comes home in the evening and reads, and in the third watch of the night he goes to bed. He does the same every day.

*Obs.*—Goes to bed: not *shang ch'uang<sup>2</sup>*, which means to take to one's bed in mortal sickness. See Exercise VII, 2, *Obs.*

各就兒得'人。是各 3  
 兒是去。你這自自  
 住他那各個己各  
 著。各房自事一兒  
 自子各情個就

3. The expression *ko<sup>4</sup> tzü<sup>4</sup> ko<sup>3</sup>-rh* means simply one's individual self. In this matter it is essential that you should go yourself. He lives by himself in that house.

*Obs.* 1.—Essential: *tei* (see 30, 32).

*Obs.* 2.—By himself: either he is master or senior, or no outsiders live there.

*Obs.* 3.—Note the tone of the second *ko*.

就冷和半天了上 4  
 是三後夜晴雨半  
 半更半還了。下天  
 夜。天夜暖前半下

4. It rained in the forenoon, but the afternoon was fine. It was warm before midnight but cold after. The third watch is midnight.

*Obs.*—*Ch'ien pan t'ien* and *hou pan t'ien* would be equally correct.

定更更、夜打打夜 5  
 更。就頭有更、更裏  
 是。一五一的。那

5. As regards the watches which a watchman strikes during the night, the night is divided into five, the beginning of the first of which is the watch-setting.

著情空短夫事天 6  
罷得兒沒多的長  
攔事有天工做

6. When the days are long there is more time to do things; when they are short, one has not leisure for them, and they must just wait (be put aside).

Obs. 1.—Leisure: *k'ung<sup>4</sup>'rh*. Note the change of tone. See 199.

Obs. 2.—Must just wait: *lit.*, affairs [one] *tei*, must, *ko cho*, put, or be putting [aside], *pa*, and that's all about it.

Obs. 3.—It is difficult to define the precise power of *cho* here. The Chinese seem to treat it as a mere expletive.

子在那茶回來他 7  
上屋兒壺來他多  
了裏了攔罷明嚕  
桌攔在那兒回

7. When will he be back? Probably tomorrow. Where is the tea-pot put? On the table in the room.

Obs.—Where put, etc. Construe:—That teapot [man has] put in what place?

見山那的兒是彩天 8  
了都麼霧早陰滿上  
看大很起天了  
不的大下今就雲

8. When the sky is overcast the day is said to be *yin<sup>1</sup>* (dull, obscured). There was a thick mist this morning; even those big mountains were invisible.

Obs.—Overcast: *lit.*, the clouds in (*lit.*, on) the sky fill [the sky].

去麼做站那你 9  
罷快甚著兒在

9. What are you standing there for? be off at once.

一上僭呢一沒了那 10  
走街們那會得罷飯  
罷走還麼子得還得

10. I suppose dinner is ready? No, it is not ready, and it will be some time yet before it is. In that case let us have another turn up the street.

Obs. 1.—I suppose: *pa* here=*eh*? See 243.

Obs. 2.—A time: see 129.

Turn the following into Chinese. (KEY, EXERCISE X.)

1. I heard a lot of noises in the street yesterday evening. What sort of noises did you hear?

setting and the third is midnight. The watchman has nothing to do in the daytime, but he has not a moment's leisure at night. He lives quite by himself in that small house yonder, and has neither wife nor child. He has to be out in all weathers, wet or fine (*lit.*, not regarding fine days nor cloudy days); and he never can say, "I'll put aside my work to-day." From year's end to year's end (*lit.*, one year up to the head, *i.e.*, the end), it is always the same.

2. [A sound like] someone striking wood outside the door.

Obs.—Outside the door: *mên k'ou'rh*; *lit.*, the mouth of, or entrance to, the door.

3. That was the watchman striking the watches. The night is divided into five watches, the first of which is the watch-



4. The sky has been completely overcast to-day, and so dull that one could see nothing at all.

5. Hasn't it been dull! There was a thick fog in the morning, but it lifted (*lit.*, cleared) for a while at noon. It may be fine towards dark, but that is uncertain.

*Obs.*—Towards dark: *lit.*, arriving at dark coming up.

6. The days are now getting shorter and shorter; whenever (*to*<sup>1</sup> *tsao*<sup>3</sup> *wan*<sup>3</sup>, 248) shall you and I commence our night studies? (*lit.*, our night book is from whenever reading commenced?)

7. We've no time at present; let it be for a bit. I propose to talk about that a day or two hence.

*Obs.*—Propose: *ta*<sup>3</sup> *suan*<sup>4</sup>. See 241.

266. 衣 *i*<sup>1</sup> (Radical 145), clothes; classically, upper garments.

267. 裳 *shang*<sup>1</sup>, classically, a skirt; colloquially appended to *i*<sup>1</sup>, clothes in general.

268. 腌 *a*<sup>1</sup>, *na*<sup>1</sup>, *ang*<sup>1</sup>, *naang*<sup>1</sup>, dirty; not used colloquially except in combination with the following.

269. 臟 *tsa*<sup>1</sup>, *tsang*<sup>1</sup>, dirty; used with the preceding *ang*<sup>1</sup> or *a*<sup>1</sup>, but also without it. The combination is as often pronounced *a*<sup>1</sup>-*tsa*<sup>1</sup> as *ang*<sup>1</sup>-*tsang*<sup>1</sup>.

270. 換 *huan*<sup>4</sup>, to exchange.

271. 乾 *kan*<sup>1</sup>, dry.

272. 淨 *ching*<sup>4</sup>, clean. The compound *kan*<sup>1</sup>-*ching*<sup>4</sup>, however, means simply, clean; as dirty things are washed *kan*<sup>1</sup>-*ching*<sup>4</sup>, clean.

273. Examples:—

把 <i>pa</i> <sup>3</sup>	手 <i>shou</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>	弄 <i>nung</i> <sup>4</sup>	乾 <i>kan</i> <sup>1</sup>	了 <i>liao</i> <sup>3</sup>	你 <i>ni</i> <sup>3</sup>
他 <i>t'a</i> <sup>1</sup>	巾 <i>chin</i> <sup>1</sup>	換 <i>huan</i> <sup>4</sup>	飯 <i>fan</i> <sup>4</sup>	淨 <i>ching</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>	的 <i>ti</i>
倒 <i>tao</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>	一 <i>i</i> <sup>4</sup>	弄 <i>nung</i> <sup>4</sup>	的 <i>ti</i>	得 <i>te</i> <sup>2</sup>	衣 <i>i</i> <sup>1</sup>
出 <i>ch'u</i> <sup>1</sup>	水 <i>shui</i> <sup>3</sup>	條 <i>t'iao</i> <sup>2</sup>	的 <i>ti</i>	這 <i>ché</i> <sup>4</sup>	你 <i>ni</i> <sup>3</sup>	裳 <i>shang</i> <sup>1</sup>
去 <i>ch'ü</i> <sup>4</sup>	腌 <i>ang</i> <sup>1</sup>	乾 <i>kan</i> <sup>1</sup>	乾 <i>kan</i> <sup>1</sup>	個 <i>ko</i> <sup>4</sup>	快 <i>k'uai</i> <sup>4</sup>	腌 <i>ang</i> <sup>1</sup>
罷 <i>pa</i> <sup>4</sup>	臟 <i>tsang</i> <sup>1</sup>	淨 <i>ching</i> <sup>4</sup>	淨 <i>ching</i> <sup>4</sup>	廚 <i>ch'u</i> <sup>2</sup>	去 <i>ch'ü</i> <sup>4</sup>	臟 <i>tsang</i> <sup>1</sup>
	了 <i>liao</i>	的 <i>ti</i>	給 <i>kei</i> <sup>3</sup>	子 <i>tzü</i>	換 <i>huan</i> <sup>4</sup>	的 <i>ti</i>

Your clothes are dreadfully dirty.

*Obs.*—*Liao pu té*: *lit.*, in a manner that will never do. See Exercise II, 9.

Go and change them at once.

*Obs.*—*Lit.*, change clean [ones for them].

This cook cooks cleanly.

*Obs.*—*Lit.*, this cook, preparing rice, prepares it clean. Note *ti* for *té*.

Bring me a clean handkerchief.

*Obs.*—Towels are also called *shou-chin*; but there is a special term for silk handkerchiefs.

The water is dirty; pour it away.

*Obs.*—Note the employment of *t'a* in referring to an inanimate object.

274. 刷 *shua*<sup>1</sup>, to brush, as a hat or clothes. In brushing boots, shoes, furniture, etc., water is used.

275. 洗 *hsi*<sup>3</sup>, to wash, as clothes, the hands, the face; coupled with the following *tsao*<sup>3</sup>, to bathe.

276. 澡 *tsao*<sup>3</sup>, with the foregoing, to bathe.

277. 臉 *lien*<sup>3</sup>, the face.

278. 盆 *p'én*<sup>2</sup>, a basin; as *hsi*<sup>3</sup>-*tsao*<sup>3</sup> *p'én*<sup>2</sup>, a bath tub.

279. 胰 *i*<sup>2</sup>, soap made from hogs' lard; it always takes *tzŭ* after it. Coarse soap made from the bean is called *fei*<sup>2</sup>-*tsao*<sup>4</sup>, and a mixture of the two, *i*<sup>2</sup>-*tsao*<sup>4</sup>. The new characters will be met with later.

280. 最 *tsui*<sup>4</sup>, much; very.

281. 温 *wén*<sup>1</sup>, warm; often combined with *ho*<sup>2</sup> (210), but pronounced *huo*<sup>1</sup>.

282. 梳 *shu*<sup>1</sup>, a comb; to comb. When used as a noun it either takes *mu*<sup>4</sup>, wood, before it, or is followed by *tzŭ*. Thus,

*mu*<sup>4</sup> *shu*<sup>1</sup> or *shu*<sup>1</sup>-*tzŭ*, a comb.

*N.B.*—A woman's comb is called *lung*<sup>3</sup>-*tzŭ*, with which she *shu*<sup>1</sup> *t'ou*<sup>2</sup>, combs her hair (*lit.*, head).

283. 髮 *fa*<sup>3</sup>, the hair; colloquially, it takes the prefix *t'ou*<sup>2</sup>, the head, as *t'ou*<sup>2</sup> *fa*<sup>3</sup>. Emphasis must be laid on the first character.

284. Examples:—

澡 <i>tsao</i> <sup>3</sup>	梳 <i>shu</i> <sup>1</sup>	臉 <i>lien</i> <sup>3</sup>	最 <i>tsui</i> <sup>4</sup>	得 <i>té</i> <sup>2</sup>	洗 <i>hsi</i> <sup>3</sup>	臉 <i>lien</i> <sup>3</sup>
最 <i>tsui</i> <sup>4</sup>	梳 <i>shu</i> <sup>1</sup>	給 <i>kei</i> <sup>3</sup>	熱 <i>jé</i> <sup>4</sup>	乾 <i>kan</i> <sup>1</sup>	手 <i>shou</i> <sup>3</sup>	盆 <i>p'én</i> <sup>2</sup>
好 <i>hao</i> <sup>3</sup>	頭 <i>t'ou</i> <sup>2</sup>	我 <i>wo</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>	淨 <i>ching</i> <sup>4</sup>	用 <i>yung</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>
刷 <i>shua</i> <sup>1</sup>	髮 <i>fa</i> <sup>3</sup>	一 <i>i</i> <sup>4</sup>	洗 <i>hsi</i> <sup>3</sup>	了 <i>liao</i>	胰 <i>i</i> <sup>2</sup>	洗 <i>hsi</i> <sup>3</sup>
子 <i>tzŭ</i>	早 <i>tsao</i> <sup>3</sup>	把 <i>pa</i> <sup>3</sup>	了 <i>liao</i>	前 <i>ch'ien</i> <sup>2</sup>	子 <i>tzŭ</i>	臉 <i>lien</i> <sup>3</sup>
	起 <i>ch'i</i> <sup>3</sup>	木 <i>mu</i> <sup>4</sup>	六 <i>liu</i> <sup>4</sup>	兒 <i>'rh</i>	就 <i>chiu</i> <sup>4</sup>	用 <i>yung</i> <sup>4</sup>
	洗 <i>hsi</i> <sup>3</sup>	梳 <i>shu</i> <sup>1</sup>	回 <i>hui</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>	洗 <i>hsi</i> <sup>3</sup>	的 <i>tí</i>

A basin is used for washing the face.

In washing the hands, if you use soap you can wash them clean.

*Obs.*—Mark the force of *chis*; *lit.*, washing the hands, using soap, you *then* washing obtain clean [ones].

The day before yesterday was the hottest [we have had]; I washed my face six times.

*Obs.*—The *ko* after *ch'ien*-*'rh* must be regarded as a simple colloquial expletive peculiar to Peking; the *érh* is probably a corruption of *jih*, day.

Bring me a comb to comb my hair.

*Obs.*—Note the reduplication of the verb; *shu shu*, short for *shu i shu*, to comb a comb, or have a comb at.

It is best to bathe early.

A brush.

285. 針 *chên*<sup>1</sup>, a needle.

286. 線 *hsien*<sup>4</sup>, thread; the numerative is *t'iao*<sup>2</sup>. *Chên*<sup>1</sup>-*hsien*<sup>4</sup> in combination means needlework.

287. 縫 *fêng*<sup>2</sup>, to stitch together; read *fêng*<sup>4</sup>, a seam or crack. See 737.

288. 補 *pu*<sup>3</sup>, to patch; hence, to fill up a vacancy, make good a deficiency.

289. Examples:—

很 <i>hên</i> <sup>3</sup>	的 <i>ti</i>	都 <i>tou</i> <sup>1</sup>	兒 <i>'rh</i>	線 <i>hsien</i> <sup>4</sup>	一 <i>i</i> <sup>2</sup>
得 <i>tei</i> <sup>3</sup>	衣 <i>i</i> <sup>1</sup>	學 <i>hsio</i> <sup>2</sup>	太 <i>tai</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>
縫 <i>fêng</i> <sup>2</sup>	裳 <i>shang</i> <sup>1</sup>	針 <i>chên</i> <sup>1</sup>	小 <i>hsiao</i> <sup>3</sup>	個 <i>ko</i> <sup>4</sup>	針 <i>chên</i> <sup>1</sup>
補 <i>pu</i> <sup>3</sup>	破 <i>p'o</i> <sup>4</sup>	線 <i>hsien</i> <sup>4</sup>	女 <i>nü</i> <sup>3</sup>	針 <i>chên</i> <sup>1</sup>	一 <i>i</i> <sup>4</sup>
了 <i>liao</i>	得 <i>té</i> <sup>2</sup>	你 <i>ni</i> <sup>3</sup>	人 <i>jên</i> <sup>2</sup>	眼 <i>yen</i> <sup>3</sup>	條 <i>t'iao</i> <sup>2</sup>

A needle. A thread.

The eye of this needle is too small. *Chên*<sup>1</sup> *yen*<sup>3</sup>-*'rh* is not used in Peking, but *chên*<sup>1</sup> *pi*<sup>2</sup>-*'rh*.

*Obs.*—The eye of a needle is also called *chên pi*<sup>2</sup>-*'rh*, the needle's nose; *chên yen*, without the *érh*, means a sty in the eye, but *chên* must be emphasised.

Women all learn sewing.

Your clothes are very tattered; they must be mended.

*Obs.*—*Fêng pu*, to mend; *liú*, stitch and patch.

290. 穿 *ch'uan*<sup>1</sup>, to bore through; to put on clothes.

291. 鞋 *hsieh*<sup>2</sup>, shoes.

292. 脫 *t'o*<sup>1</sup>, to take off or away. Often used with *hsia*<sup>4</sup>, below; as *t'o*<sup>1</sup> *hsia*<sup>4</sup>, to take off.

293. 靴 *hsüeh*<sup>1</sup>, boots; it takes *tzü* after it.

294. 雙 *shuang*<sup>1</sup>, a pair.

295. 襪, 襪, *wa*<sup>4</sup>, stockings; it takes *tzü* after it. The character is found under both radicals.

296. Examples:—

雨 <i>yü</i> <sup>3</sup>	穿 <i>ch'uan</i> <sup>1</sup>	脫 <i>t'o</i> <sup>1</sup>	不 <i>pu</i> <sup>4</sup>	麼 <i>mo</i> <sup>1</sup>	脫 <i>t'o</i> <sup>1</sup>	一 <i>i</i> <sup>4</sup>
就 <i>chiu</i> <sup>4</sup>	雨 <i>yü</i> <sup>3</sup>	一 <i>i</i> <sup>4</sup>	了 <i>liao</i> <sup>3</sup>	大 <i>ta</i> <sup>4</sup>	靴 <i>hsüeh</i> <sup>1</sup>	雙 <i>shuang</i> <sup>1</sup>
不 <i>pu</i> <sup>2</sup>	靴 <i>hsüeh</i> <sup>1</sup>	身 <i>shên</i> <sup>1</sup>	一 <i>i</i> <sup>4</sup>	的 <i>ti</i>	子 <i>tzü</i>	襪 <i>wa</i> <sup>4</sup>
怕 <i>p'a</i> <sup>4</sup>	雨 <i>yü</i> <sup>3</sup>	的 <i>ti</i>	百 <i>pai</i> <sup>3</sup>	靴 <i>hsüeh</i> <sup>1</sup>	你 <i>ni</i> <sup>3</sup>	子 <i>tzü</i>
了 <i>liao</i>	衣 <i>i</i> <sup>1</sup>	衣 <i>i</i> <sup>1</sup>	步 <i>pu</i> <sup>4</sup>	子 <i>tzü</i>	穿 <i>ch'uan</i> <sup>1</sup>	穿 <i>ch'uan</i> <sup>1</sup>
	下 <i>hsia</i> <sup>4</sup>	裳 <i>shang</i> <sup>1</sup>	了 <i>liao</i>	走 <i>tsou</i> <sup>3</sup>	那 <i>na</i> <sup>4</sup>	鞋 <i>hsieh</i> <sup>2</sup>

One pair of stockings.

To put on shoes.

To take off boots.

If you put on boots as big as that you won't be able to walk a hundred paces.

To take off all one's clothes.

With rain boots and rain clothes on, rain need not be dreaded.

*Obs.*—Rain boots are more commonly called *yü*<sup>3</sup> *hsüeh*, oil (or oiled) boots; the character for *yü* will be met with later.

## EXERCISE XI.

靴 下 把 衣 鞋 衣 腌 1  
子 來 靴 裳 襪 裳 臟  
一 子 穿 子 靴 乾  
雙 脫 上 把 子 淨。

1. Dirty. Clean. Clothes. Boots. Shoes. Stockings. Put on your clothes. Take off your boots. A pair of boots.

使 靴 也 一 了 兒 得 那 2  
不 子 不 條 十 皮 補 一  
得 温 算 手 雙 子 上 雙  
和 多 巾 襪 他 一 靴  
水 洗 那 子 買 點 子

2. You must patch that pair of boots with a little leather. He has bought ten pairs of stockings and one handkerchief. That is not very many after all. Warm water will not do to wash boots in.

Obs.—After all: note the force of *yeh*; *lit.*, that also not reckoned many.

給 了 衣 我 淨 臟 這 3  
刷 拏 裳 洗 的 了 盆  
一 刷 腌 臉 拏 換 水  
刷 子 臟 那 來 乾 腌

3. The water in this basin is dirty; change it and bring me some clean water instead to wash my face. Those clothes are dirty; take a brush and brush them.

個 也 罷 罷 來 破 這 4  
臉 行 縫 罷 給 了 件  
盆 了 一 用 補 叫 衣  
一 縫 補 補 人 裳

4. This garment is torn; call someone here to patch it. There is no occasion, I think, to patch it; it will do as well if it is sewn up. A wash-basin.

Obs.—The second *pa* implying doubt.

沒 好 裳 那 衣 裳 罷 你 5  
換 些 他 一 裳 他 穿 穿 快  
呢 日 穿 件 躺 脫 上 起  
子 了 衣 著 了 衣 來

5. Get up quickly and dress. He is (or was) lying down undressed (or, has taken off his clothes and is lying down). He has had that garment on for a number of days without changing it.

呢 子 他 的 裳 穿 冷 今 6  
是 是 時 你 穿 你 兒  
穿 穿 候 見 一 你 個  
鞋 靴 兒 他 衣 多 天

6. It is cold to-day; you must put on something more. When you saw him had he got on boots or shoes?

Obs.—*Lit.*, when you saw him's time, he wore, etc. Note *ni*, the sign of the interrogative.

這 7  
 攔 在 臉 盆 裏 洗 一  
 洗 罷。 你 愛 穿 的 是  
 靴 子 是 鞋。 那 都 看  
 我 是 做 甚 麼、 在 家  
 裏 沒 事 我 就 穿 鞋、  
 上 衙 門 的 時 候 兒  
 可 得 穿 靴 子。

Obs.—That all depends: *lit.*, that [is] all to be seen.

你 8  
 那 一 雙  
 皮 靴 子 這  
 麼 些 日 子  
 老 在 那 兒  
 攔 著、 得、 刷  
 一 刷 罷、 不  
 錯、 你 給 刷  
 罷。

7. This handkerchief is not clean; put it in the wash-hand basin and wash it. Do you prefer to wear boots or shoes? That all depends upon what I am doing; when I am at home with nothing to do I wear shoes, but when I go to the yamên I am obliged to wear boots.

8. Those leather boots of yours which have been lying by all this time ought to be brushed, surely. You are quite right; suppose you brush them for me.

你 9  
 洗 手 是 愛  
 使 涼 水 是 愛  
 使 開 水、 兩 樣  
 兒 都 不 好、 涼  
 水 太 涼 開 水  
 太 熱 最 好 的  
 就 是 溫 和 水  
 兒。

9. Do you prefer cold water or boiling water to wash your hands in? Both are bad; cold water is too cold, boiling water is too hot. Warm water is the best.

你 10  
 快 把 這  
 水 倒 在 鍋  
 裏 溫 一 溫  
 罷。 那 火 要  
 滅 了。 這 水  
 溫 了 半 天  
 老 開 不 了。

10. Be quick and pour this water into the pan and warm it. The fire is going out. The water has been on a long while and will not boil.

Turn the following into Chinese. (KEY, EXERCISE XI.)

1. Your mother tells me you did not get up very early to-day.

Obs. 1.—Your mother, 老太太: *lit.*, the old lady or dame. *T'ai-t'ai* is a term of respect applied to the wives of officials and aged women; it is of comparatively modern origin, but nothing seems to be known about its derivation.

Obs. 2.—*Shuo*, to speak, generally follows *kao-su* when the latter is in the past tense.

2. Quite true; I was dining out yesterday evening, and came back late. The roads were really in a bad state, and, not to speak of my boots and clothes, which were all dirtied, my face even was not fit to be seen for grime. When I got home I called for warm water to wash it, and, taking off my clothes and boots, I saw at once that my stockings were in holes

and would have to be mended. I ordered the servants (men) to bring me a pair of shoes, and to put them on the stove of the *k'ang*, and had a change of clean clothes all over. *Ai ya!* when these boots of mine get wet with rain they are not easy to take off; in my opinion it is better to wear shoes. After I had taken a cup of tea I felt better (*lit.*, in the heart then good a little). But the way the rain came down in the night was enough to frighten one. Did you go out, too?

*Obs.* 1.—Get wet: *chao<sup>3</sup> yü<sup>3</sup>*. See 45.

*Obs.* 2.—In my opinion: *lit.*, in my saying. See 28.

3. I had on a suit of good clothes which I did not want to get spoilt, [so] I did not cross (go out of) the door.

4. Please have some tea. Don't let us talk about this.

5. Is this water for the tea boiling?

6. The water has been on the fire for ever so long (half the day); of course it is boiling.

*Obs.*—Of course: *k'o pu shih*. See 124.

297. 儘 *chin<sup>3</sup>*, to the greatest extent; prefixed adverbially.

298. 摘 *chai<sup>1</sup>*, to pluck off, as fruit, etc. (but not flowers).

299. 戴 *tai<sup>4</sup>*, to wear on the head.

300. 擻 *tan<sup>3</sup>*, to tap; to dust. With *tzŭ*, a duster.

301. 帽 *mao<sup>4</sup>*, a cap; generally takes *tzŭ* after it.

302. 中 *chung<sup>1</sup>*, middle; midst. Often used with *chien<sup>1</sup>*, a division or space (47); as *chung<sup>1</sup> chien<sup>4</sup>-rh*, in the middle; or, the middle. Note the change of tone. It can also be used as a verb, to fulfil or accomplish, as will be seen later. Read *chung<sup>4</sup>*, to pass an examination.

303. Examples:—

了 <i>liao</i>	帽 <i>mao<sup>4</sup></i>	帽 <i>mao<sup>4</sup></i>	土 <i>t'u<sup>3</sup></i>	帽 <i>mao<sup>4</sup></i>	中 <i>chung<sup>1</sup></i>	儘 <i>chin<sup>3</sup></i>
子 <i>tzŭ</i>	子 <i>tzŭ</i>	子 <i>tzŭ</i>	你 <i>ni<sup>3</sup></i>	子 <i>tzŭ</i>	間 <i>chien<sup>4</sup></i>	裏 <i>li<sup>3</sup></i>
叫 <i>chiao<sup>4</sup></i>	摘 <i>chai<sup>1</sup></i>	一 <i>i<sup>2</sup></i>	一 <i>i<sup>2</sup></i>	拏 <i>na<sup>2</sup></i>	兒 <i>'rh</i>	頭 <i>t'ou<sup>2</sup></i>
風 <i>fêng<sup>1</sup></i>	下 <i>hsia<sup>4</sup></i>	進 <i>chin<sup>4</sup></i>	進 <i>chin<sup>4</sup></i>	擻 <i>tan<sup>3</sup></i>	戴 <i>tai<sup>4</sup></i>	儘 <i>chin<sup>3</sup></i>
颳 <i>kua<sup>1</sup></i>	來 <i>lai<sup>2</sup></i>	屋 <i>wu<sup>1</sup></i>	屋 <i>wu<sup>1</sup></i>	子 <i>tzŭ</i>	帽 <i>mao<sup>4</sup></i>	前 <i>ch'ien<sup>2</sup></i>
下 <i>hsia<sup>4</sup></i>	我 <i>wo<sup>3</sup></i>	裏 <i>li<sup>3</sup></i>	裏 <i>li<sup>3</sup></i>	擻 <i>tan<sup>3</sup></i>	子 <i>tzŭ</i>	頭 <i>t'ou<sup>2</sup></i>
去 <i>ch'ü<sup>4</sup></i>	的 <i>ti</i>	把 <i>pa<sup>3</sup></i>	把 <i>pa<sup>3</sup></i>	擻 <i>tan<sup>3</sup></i>	摘 <i>chai<sup>1</sup></i>	正 <i>chéng<sup>4</sup></i>

At the very inside. At the very front. Right in the middle.

To wear a cap. To take off the cap.

Tap the dust off with a duster.

The moment you enter a room take your hat off.

My cap was blown off by the wind.

*Obs.*—Note the use of *chiao*, to call or cause, as an auxiliary, by means of which *kua*, to blow, becomes passive. There are other verbs which perform the same function, but of these more hereafter. See 56.

304. 砍, 坎, *k'an<sup>3</sup>*, to chop; to strike with a sword or like weapon (not with a stick, a spear, the hand, etc.). The second is the correct form, but the first is often used.

305. 肩 *chien*<sup>1</sup>, shoulders; when linked with the foregoing, it means a waistcoat, *q.d.*, a garment that divides, or lies between, the shoulders.

306. 汗 *han*<sup>4</sup>, sweat.

307. 衫 *shan*<sup>1</sup>, a shirt; a shift. Generally used with the preceding.

308. 單 *tan*<sup>1</sup>, single; a term applied to many kinds of documents. It also means only.

309. 夾 *chia*<sup>2</sup>, double; read *chia*<sup>1</sup>, to place between two objects. See Examples.

310. Examples:—

裡 <i>li</i> <sup>3</sup>	單 <i>tan</i> <sup>1</sup>	收 <i>shou</i> <sup>1</sup>	一 <i>i</i> <sup>4</sup>	夾 <i>i</i> <sup>1</sup>	汗 <i>han</i> <sup>4</sup>	一 <i>i</i> <sup>2</sup>
子 <i>tzŭ</i>	單 <i>tan</i> <sup>1</sup>	天 <i>t'ien</i> <sup>1</sup>	天 <i>t'ien</i> <sup>1</sup>	裝 <i>shang</i> <sup>1</sup>	衫 <i>shan</i> <sup>1</sup>	個 <i>ko</i> <sup>4</sup>
把 <i>pa</i> <sup>3</sup>	給 <i>kei</i> <sup>3</sup>	的 <i>ti</i>	的 <i>ti</i>	昨 <i>tso</i> <sup>2</sup>	兒 <i>'rh</i>	砍 <i>k'an</i> <sup>3</sup>
紙 <i>chih</i> <sup>3</sup>	他 <i>t'ai</i> <sup>1</sup>	汗 <i>han</i> <sup>4</sup>	汗 <i>han</i> <sup>4</sup>	天 <i>t'ien</i> <sup>1</sup>	單 <i>tan</i> <sup>1</sup>	肩 <i>chien</i> <sup>1</sup>
夾 <i>chia</i> <sup>1</sup>	開 <i>k'ai</i> <sup>1</sup>	寫 <i>hsieh</i> <sup>3</sup>	寫 <i>hsieh</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>	衣 <i>i</i> <sup>1</sup>	兒 <i>'rh</i>
在 <i>tsai</i> <sup>4</sup>	一 <i>i</i> <sup>2</sup>	一 <i>i</i> <sup>2</sup>	一 <i>i</i> <sup>2</sup>	出 <i>ch'u</i> <sup>1</sup>	裝 <i>shang</i> <sup>1</sup>	一 <i>i</i> <sup>2</sup>
書 <i>shu</i> <sup>1</sup>	個 <i>ko</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	了 <i>liao</i>	夾 <i>chia</i> <sup>2</sup>	件 <i>chien</i> <sup>4</sup>

A waistcoat. A shirt.

Clothes without lining. Lined clothes.

I perspired all day yesterday.

Write a receipt and give it him.

Make a list.

Place the paper between [the leaves of] the book.

311. 棉 *mien*<sup>2</sup>, the cotton plant; as *mien*<sup>2</sup> *hua*<sup>1</sup>, raw cotton.

312. 褲 *k'u*<sup>4</sup>, trousers, of which the numerative is *t'iao*<sup>2</sup> (181); it takes *tzŭ* after it.

313. 裁 *ts'ai*<sup>2</sup>, to cut, as a tailor when shaping clothes; hence, *ts'ai*<sup>2</sup>-*feng*<sup>2</sup>, a tailor, one who cuts and stitches.

*N.B.*—Emphasise *ts'ai*.

314. 褂 *kua*<sup>4</sup>, an outer coat; as *ma*<sup>3</sup> *kua*<sup>4</sup>-*tzŭ*, or *ma*<sup>3</sup> *kua*<sup>4</sup>-*'rh*, a riding jacket, or short coat.

315. 袖 *hsiu*<sup>4</sup>, a sleeve; it takes *tzŭ* after it.

316. Examples:—

衣 <i>i</i> <sup>1</sup>	褂 <i>kua</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	褲 <i>k'u</i> <sup>4</sup>	褲 <i>k'u</i> <sup>4</sup>	棉 <i>mien</i> <sup>2</sup>
裝 <i>shang</i> <sup>1</sup>	子 <i>tzŭ</i> <sup>4</sup>	夾 <i>chia</i> <sup>2</sup>	子 <i>tzŭ</i>	子 <i>tzŭ</i>	衣 <i>i</i> <sup>1</sup>
裁 <i>ts'ai</i> <sup>2</sup>	袖 <i>hsiu</i> <sup>4</sup>	的 <i>ti</i>	是 <i>shih</i> <sup>4</sup>	這 <i>chê</i> <sup>4</sup>	裝 <i>shang</i> <sup>1</sup>
縫 <i>feng</i> <sup>2</sup>	子 <i>tzŭ</i>	一 <i>i</i> <sup>2</sup>	單 <i>tan</i> <sup>1</sup>	一 <i>i</i> <sup>4</sup>	一 <i>i</i> <sup>4</sup>
	裁 <i>ts'ai</i> <sup>2</sup>	件 <i>chien</i> <sup>4</sup>	的 <i>ti</i>	條 <i>t'iao</i> <sup>2</sup>	條 <i>t'iao</i> <sup>2</sup>

Wadded clothes.

A pair of trousers. Is this pair of trousers single or lined?

A coat. Sleeves.

To cut out clothes. A tailor.

## EXERCISE XII.

行。裳頂帽半線時女 1  
 縫裁子不他候人  
 衣縫是認們兒們  
 裳裁說得多學小  
 都衣一。字。一針的

1. Women in their childhood learn needlework; the majority of them cannot read. The numerative of caps is *ting*<sup>2</sup>. A tailor can both cut out and make up clothes.

Obs.—The majority: *lit.*, the excess half; *ta pan* would be equally correct.

了。水頭攔要時你 2  
 老髮在把候洗  
 乾一水頭兒澡  
 不。着裏髮不的

2. When you bathe, do not put your hair in the water; when once the hair gets wet, it takes a long time to dry.

Obs.—*Chao*<sup>2</sup>, to come in contact with. See 45.

棉衣棉兒衣有有單 3  
 花的裳衣有裳裏一衣  
 的。中裳面是兒的。面裳  
 出間是兒的。裏夾兒沒就  
 汗。有夾的。裏

3. Clothes *tan*<sup>1</sup> (not lined), are such as have an outside with nothing inside it; clothes, *chia*<sup>2</sup> (lined), are such as have both a lining and an outside. Wadded garments are *chia*<sup>2</sup> (lined) with cotton in between. To perspire.

的儘裳那有有砍 4  
 單裏汗一袖有前肩  
 衣頭衫是一件子的後兒  
 裳穿是衣的沒是

4. A *k'an*<sup>2</sup>-*chien*<sup>1</sup> is the article of dress which has a back and front and no sleeves. The *han*<sup>4</sup>-*shan*<sup>1</sup> is the garment without lining worn innermost of all.

的褲子。就叫衣裳外褂 5  
 是子是這一馬裳短頭子  
 夾是棉條褂的穿的儘  
 的。

5. The *kua*<sup>4</sup>-*tzŭ* is the garment worn outermost of all; when short it is called a *ma*<sup>2</sup> *kua*<sup>4</sup> (or riding jacket). Is this pair of trousers wadded or is it lined?

帽也官兩官小帽 6  
 暖分帽樣帽帽子  
 帽涼兒兒兒兒有

6. Caps are distinguished as small caps and official hats; while official hats are of two kinds, the cool (summer) cap and the warm (winter) cap.



補 一 來 一 着 不 線 你 7  
 了。 件 把 個 我 會。 不 會  
 汗 我 裁 就 那 會。 做  
 衫 那 縫 叫 麼 我 針

7. Do you know how to sew? I do not.  
 In that case I will call a tailor here to mend  
 (patch) my shirt.

上 擲 補 破 縫 兒 那 8  
 的 一 了。 馬 呢。 裁 一  
 土。 擲 拏 褂 那 了 件  
 衣 擲 子 一 還 砍  
 裳 子 得 件 沒 肩

8. The waistcoat is cut out but not put  
 together yet. That torn riding coat should  
 be mended. Tap the dust off the clothes  
 with a duster.

澡 天 都 是 的。 誰 木 那 9  
 很 兒 洗。 一 洗 梳 梳 一  
 好。 洗 天 身 澡 頭 是 把

9. Who is it that combs his hair with  
 that (or the) wooden comb? The expression  
*hsi<sup>3</sup>-tsao<sup>3</sup>* means to bathe the whole body. It  
 is a good thing to bathe every day.

Obs.—*Shu t'ou*, to comb the hair; *fa* can be omitted.

時 沒 十 了。 也 很 頭 你 10  
 候 頭 多 我 就 頂 髮 老  
 兒 髮 了。 有 沒 兒 短 先  
 了。 的 是 五 有 上 得 生

10. Your hair, sir, is very short, and you  
 have already become bald on the top of your  
 head. I am more than fifty; it is time for one  
 to lose one's hair.

Obs. 1.—*Sir*: *lit.*, old elder born; a polite term of address to an elderly person.

Obs. 2.—Note *ting<sup>2</sup>*, the crown of the head; *t'ou* being understood. See 72.

Obs. 3.—More than fifty; it would be better to add the character *sui<sup>4</sup>* (952), but it has been omitted as it has not yet been introduced.

多。 年 沒 不 多。 花 今 11  
 那 有 少。 少 多 年  
 麼 去 可 是 不 棉

11. Is raw cotton plentiful this year? It  
 is not, so to speak, scarce, but it is not so  
 abundant as it was last year.

Turn the following into Chinese. (KEY, EXERCISE XII.)

1. The tailor has come.

2. Tell him to come in.

3. What clothes do you want made, sir?

Obs.—*Nin<sup>3</sup>* (您) is a polite form of the personal  
 pronoun *ni<sup>3</sup>*. See 648.

4. Coats, trousers, and waistcoats; and,  
 besides, I want you to make those what-do-  
 you-call-'ems that one wears next the skin.

Obs.—What-do-you-call-'em: *lit.*, that what (with  
 the possessive appended).

5. You mean under-shirts, don't you, sir?

*Obs.*—Under-shirts: *lit.*, little coats.

6. That's it; and I want a good many shirts too.

7. Do you want that coat wadded, sir, or lined?

8. I don't want it either way; the weather is too hot. If you make a single one that will do.

9. In what style are the sleeves to be made?

10. I want them a little longer than this [coat] of mine.

*Obs.*—Longer: *lit.*, compared with (Radical 81) this one, etc., long.

11. Be a little careful about these clothes; I want them all cut to [the shape of] my body, so that when worn they may have a style about them. And, I must tell you, I

don't want them to wear out as soon as they are put on.

*Obs.* 1.—Cut to the shape of: *lit.*, comparing body cut.

*Obs.* 2.—Have a style: *lit.*, have kind or fashion (*yang*<sup>4</sup>).

12. If you brush your clothes clean every evening, sir, they will not spoil for a long time.

13. In how many days will these clothes be ready?

14. I am very good at needlework; they will not be many days before they are ready.

15. This tailor is so dirty he isn't [fit] to be seen; he looks somewhat as if he had not used soap for a long time; his hair, too, is not combed.

*Obs.*—Dirty: *tsang* is often used without *ang*.

16. Possibly because he has not got a comb.

317. 金 *chin*<sup>1</sup> (Radical 167), metal, especially gold; gold is also termed *huang*<sup>2</sup> *chin*<sup>1</sup> (Radical 201), the yellow metal.

318. 銀 *yin*<sup>2</sup>, silver.

319. 銅 *t'ung*<sup>2</sup>, copper.

320. 鐵 *t'ieh*<sup>3</sup>, iron.

321. 錢 *ch'ien*<sup>2</sup>, coin, especially cash.

322. 吊 *tiao*<sup>4</sup>, in Peking, a 500-cash note; elsewhere, a string of 1,000 copper cash. Also to hang or suspend.

323. 票 *p'iao*<sup>4</sup>, a printed note or written order for money; also, a police warrant.

324. Examples:—

是 <i>shih</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	百 <i>pai</i> <sup>3</sup>	銀 <i>yin</i> <sup>2</sup>	子 <i>tzŭ</i>	三 <i>san</i> <sup>1</sup>
鐵 <i>t'ieh</i> <sup>3</sup>	銅 <i>t'ung</i> <sup>2</sup>	分 <i>f'n</i> <sup>1</sup>	個 <i>ko</i> <sup>4</sup>	子 <i>tzŭ</i>	三 <i>san</i> <sup>1</sup>	十 <i>shih</i> <sup>2</sup>
做 <i>tso</i> <sup>4</sup>	做 <i>tso</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>	錢 <i>ch'ien</i> <sup>2</sup>	的 <i>ti</i>	吊 <i>tiao</i> <sup>4</sup>	兩 <i>liang</i> <sup>3</sup>
的 <i>ti</i>	的 <i>ti</i>	出 <i>ch'u</i> <sup>1</sup>	兒 <i>'rh</i>	票 <i>p'iao</i> <sup>4</sup>	錢 <i>ch'ien</i> <sup>2</sup>	銀 <i>yin</i> <sup>2</sup>
	那 <i>na</i> <sup>3</sup>	那 <i>na</i> <sup>3</sup>	裏 <i>li</i> <sup>3</sup>	這 <i>ché</i> <sup>4</sup>	三 <i>san</i> <sup>1</sup>	子 <i>tzŭ</i>
	個 <i>ko</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	頭 <i>t'ou</i> <sup>2</sup>	一 <i>i</i> <sup>4</sup>	兩 <i>liang</i> <sup>3</sup>	金 <i>chin</i> <sup>1</sup>

Thirty taels.

*Obs.*—*Liang*, two, is a measure of weight, commonly called a tael; 10 *liang* go to the *chin* or catty.

Gold.

Three *tiao* (elsewhere than in Peking, 3,000, or three strings of, cash).

A bank-note for three taels.

*Obs.*—In Peking, notes for silver are called *p'iao*, and notes for cash are called *p'iao-tzŭ*.

Amongst these hundred cash I cannot distinguish which are made of copper and which of iron.

325. 桿 *kan*<sup>3</sup>, properly, any straight pole or rod of wood; the numerative of spears, muskets, etc.

326. 秤 *ch'êng*<sup>4</sup>, a balance; a weighing beam. Scales are called 天平 (*t'ien*<sup>1</sup>-*p'ing*<sup>2</sup>); a small steelyard has another name.

327. 稱 *ch'êng*<sup>1</sup>, to weigh; hence, to esteem. In certain combinations, to speak of; to designate; to speak. *Ch'êng*<sup>1</sup> is to weigh with a *ch'êng*<sup>4</sup>; *p'ing*<sup>2</sup> *i* *p'ing*<sup>2</sup> is to weigh with a *t'ien*<sup>1</sup>-*p'ing*<sup>2</sup>. There is another term for weighing with a steelyard.

328. Examples:—

麼 <i>mo</i>	小, <i>hsiao</i> <sup>3</sup>	這 <i>chê</i> <sup>4</sup>	天 <i>t'ien</i> <sup>1</sup>	麼, <i>mo</i>	桿 <i>kan</i> <sup>3</sup>	稱 <i>ch'êng</i> <sup>1</sup>
多 <i>to</i> <sup>1</sup>	稱 <i>ch'êng</i> <sup>1</sup>	一 <i>i</i> <sup>4</sup>	買 <i>mai</i> <sup>3</sup>	稱 <i>ch'êng</i> <sup>1</sup>	秤 <i>ch'êng</i> <sup>4</sup>	東 <i>tung</i> <sup>1</sup>
的 <i>ti</i>	不 <i>pu</i> <sup>4</sup>	桿 <i>kan</i> <sup>3</sup>	來 <i>lai</i> <sup>2</sup>	一 <i>i</i> <sup>4</sup>	來, <i>lai</i> <sup>2</sup>	西, <i>hsi</i> <sup>1</sup>
米, <i>mi</i> <sup>3</sup>	了 <i>liao</i> <sup>3</sup>	秤 <i>ch'êng</i> <sup>4</sup>	的 <i>ti</i>	稱 <i>ch'êng</i> <sup>1</sup>	做 <i>tso</i> <sup>4</sup>	擊 <i>na</i> <sup>2</sup>
	那 <i>na</i> <sup>4</sup>	太 <i>t'ai</i> <sup>4</sup>	米, <i>mi</i> <sup>3</sup>	昨 <i>tso</i> <sup>2</sup>	甚 <i>shé</i> <sup>n2</sup>	一 <i>i</i> <sup>4</sup>

To weigh things.

Obs.—*Yao*<sup>1</sup> *i* *yao*<sup>1</sup> (566) is also permissible and perhaps more popular.

Bring me a balance. What for? To weigh the rice we bought yesterday.

This balance is too small; it will not weigh so much rice as that.

329. 價 *chia*<sup>4</sup>, price; value.

330. 值 *chih*<sup>2</sup>, to be worth. As *chia*<sup>4</sup>-*chih*<sup>2</sup>, the price anything is worth or is valued at; *chia*<sup>4</sup>-*ch'ien*<sup>2</sup> (321) is more common.

331. 貴 *kuei*<sup>4</sup>, dear; valuable; honourable; esteemed.

332. 賤 *chien*<sup>4</sup>, cheap.

333. 便 *p'ien*<sup>2</sup>, a popular pronunciation of *p'ien*<sup>4</sup>, convenient. Read *p'ien*<sup>2</sup> only when followed by *i*<sup>2</sup>; see below. *Fang*<sup>1</sup>-*p'ien*<sup>4</sup> (Radical 70), convenient; handy.

334. 宜 *i*<sup>2</sup>, to be befitting; morally, essential. As *p'ien*<sup>2</sup>-*i*<sup>2</sup>, cheap; advantageous; advantage.

335. 輕 *ch'ing*<sup>1</sup>, light.

336. 重 *chung*<sup>4</sup>, heavy. Read *ch'ung*<sup>2</sup>, to repeat; twice over (see Part IV, Dialogue IX, 29).

337. Examples:—

不 <i>pu</i> <sup>4</sup>	賤 <i>chien</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	木 <i>mu</i> <sup>4</sup>	便 <i>p'ien</i> <sup>2</sup>	兩 <i>liang</i> <sup>3</sup>	這 <i>chê</i> <sup>4</sup>
值 <i>chih</i> <sup>2</sup>	得 <i>té</i>	銅 <i>t'ung</i> <sup>2</sup>	頭 <i>t'ou</i> <sup>2</sup>	宜, <i>i</i> <sup>2</sup>	銀 <i>yin</i> <sup>2</sup>	一 <i>i</i> <sup>4</sup>
錢, <i>ch'ien</i> <sup>2</sup>	很, <i>hên</i> <sup>3</sup>	壺 <i>hu</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>	鐵 <i>t'ieh</i> <sup>3</sup>	子, <i>tzŭ</i>	匹 <i>p'i</i> <sup>1</sup>
	酒 <i>chiu</i> <sup>3</sup>	的 <i>ti</i>	輕 <i>ch'ing</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>	馬 <i>ma</i> <sup>3</sup>
	瓶 <i>p'ing</i> <sup>2</sup>	價 <i>chia</i> <sup>4</sup>	的, <i>ti</i>	重 <i>chung</i> <sup>4</sup>	貴 <i>kuei</i> <sup>4</sup>	值 <i>chih</i> <sup>2</sup>
	子 <i>tzŭ</i>	錢 <i>ch'ien</i> <sup>2</sup>	那 <i>na</i> <sup>4</sup>	的 <i>ti</i>	很 <i>hên</i> <sup>3</sup>	幾 <i>chi</i> <sup>3</sup>

How many taels is this horse worth? It is not dear; it is very cheap.

Iron is heavy; wood is light.

That copper kettle is very cheap.

Wine bottles are valueless.

Obs.—*Pu chih ch'ien* may also mean to cost a trifle.

338. 借 *chieh*<sup>4</sup>, to lend ; to borrow.

339. 賬 *chang*<sup>4</sup>, a bill ; an account. This is a corrupt form of *chang*<sup>4</sup> (146) ; it is not recognised by the dictionaries, but is so universally used that it demands notice.

340. 該 *kai*<sup>1</sup>, to owe anything ; morally, to owe duty ; ought. Often combined with *tang*<sup>1</sup> (342).

341. 費 *fei*<sup>4</sup>, to expend money, pains, etc.

342. 當 *tang*<sup>4</sup>, to represent ; to stand for. *Tang*<sup>1</sup>, to act as ; suitable ; proper ; that which ought to be done. *Tang*<sup>4</sup>, to pawn or pledge. *Tang*<sup>1</sup> or *tang*<sup>4</sup>, an adverb of time.

343. 於 *yü*<sup>2</sup>, in ; in the case or matter of ; proceeding out of. Used only in certain combinations.

344. 好 *hao*<sup>4</sup>, to like much ; to be fond of. To be distinguished from *hao*<sup>3</sup>, good.

345. Examples :—

當 <i>tang</i> <sup>4</sup>	做 <i>tso</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	錢 <i>ch'ien</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	這 <i>chê</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>
天 <i>t'ien</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	好 <i>hao</i> <sup>4</sup>	費 <i>fei</i> <sup>4</sup>	該 <i>kai</i> <sup>1</sup>	一 <i>i</i> <sup>4</sup>	的 <i>ti</i>
兒 <i>'rh</i>	他 <i>t'a</i> <sup>1</sup>	看 <i>k'an</i> <sup>4</sup>	心 <i>hsin</i> <sup>1</sup>	了 <i>liao</i>	本 <i>p'in</i> <sup>3</sup>	錢 <i>ch'ien</i> <sup>2</sup>
去 <i>ch'ü</i> <sup>4</sup>	該 <i>kai</i> <sup>1</sup>	書 <i>shu</i> <sup>1</sup>	費 <i>fei</i> <sup>4</sup>	好 <i>hao</i> <sup>3</sup>	書 <i>shu</i> <sup>1</sup>	都 <i>tou</i> <sup>1</sup>
的 <i>ti</i>	當 <i>tang</i> <sup>1</sup>	這 <i>chê</i> <sup>4</sup>	心 <i>hsin</i> <sup>1</sup>	多 <i>to</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	借 <i>chieh</i> <sup>4</sup>
他 <i>t'a</i> <sup>1</sup>	做 <i>tso</i> <sup>4</sup>	件 <i>chien</i> <sup>4</sup>	當 <i>tang</i> <sup>4</sup>	帳 <i>chang</i> <sup>4</sup>	借 <i>chieh</i> <sup>4</sup>	出 <i>ch'u</i> <sup>1</sup>
當 <i>tang</i> <sup>1</sup>	的 <i>ti</i>	事 <i>shih</i> <sup>4</sup>	鋪 <i>p'u</i> <sup>4</sup>	過 <i>kuo</i> <sup>4</sup>	了 <i>liao</i>	去 <i>ch'ü</i> <sup>4</sup>
廚 <i>ch'u</i> <sup>2</sup>	我 <i>wo</i> <sup>3</sup>	該 <i>kai</i> <sup>1</sup>	當 <i>tang</i> <sup>4</sup>	於 <i>yü</i> <sup>2</sup>	來 <i>lai</i> <sup>2</sup>	了 <i>liao</i>
子 <i>tzŭ</i>	是 <i>shih</i> <sup>4</sup>	誰 <i>shui</i> <sup>2</sup>	票 <i>p'iao</i> <sup>4</sup>	費 <i>fei</i> <sup>4</sup>	的 <i>ti</i>	他 <i>t'a</i> <sup>1</sup>

My money is all lent out.

This book of his is borrowed.

He owes a great many debts.

To spend too much money.

Much obliged to you.

*Obs.*—The expression is generally confined to thanks for favours which entail the exercise of mind rather than of body (*lit.*, I have spent your heart ; or, you have expended your mind or brain on me). The heart, according to the Chinese theory, is the seat of the intellect.

A pawnshop. A pawn-ticket.

He is very fond of reading.

Who ought to undertake this affair ? It is he that ought to do it.

I went on the same day (*q.d.*, the day on which it happened).

He acts as cook.

*Obs.*—*Tang* here implies either that his previous occupation was something different, or that cooking is only one of other crafts with which he is acquainted.

## EXERCISE XIII.

秤 輕 個 不 錢 花 賬 1  
 稱 重 東 知 的 費 目  
 一 得 西 道 票 四 花  
 稱 拏 的 那 子 吊 錢

1. Accounts. To spend money (184). Expenses; expenditure. A four-*tiao* note. You must weigh it in the balance if you do not know its weight.

*Obs.*—The word *chang*<sup>4</sup>, as already explained, is not authorised by the native dictionaries; it is, however, a very common substitute for the correct form (146), and means, says a teacher, a memorandum of expenditure. *Mu*, the eye, combined with *chang* has something of the force of our word *heads*, in a discourse; sections, or other subdivisions.

麼 還 兩 不 他 賬 他 2  
 些 不 銀 下 該 目 欠  
 個 了 子 一 的 不 人  
 罷 那 他 千 賬 少 的

2. He owes different people a great deal of money. He has bills outstanding to the extent of at least (not below) one thousand taels. I don't suppose he can pay that amount.

拏 把 給 我 的 我 我 3  
 給 我 人 使 錢 把 借  
 人 的 錢 我 拏 人 錢  
 使 錢 是 借 來 家 是

3. The expression *wo*<sup>3</sup> *chieh*<sup>4</sup> *ch'ien*<sup>2</sup> means that I am getting money of people for my use. *Wo*<sup>3</sup> *chieh*<sup>4</sup> *kei*<sup>3</sup> *jên*<sup>2</sup> *ch'ien*<sup>2</sup> means that I am letting another have my money for his use.

*Obs.* 1.—The expression: *lit.*, [the words] *wo chieh ch'ien* are=mean [that] I holding people's money bring it [to me] for my own use. *Chieh kei jên ch'ien* means [that I] holding my money take it [to people] for people's use.

*Obs.* 2.—People: *jên-chia*. The *chia* generalises *jên*, and has something of the force of our word *kind*, though *jên-chia* cannot bear so wide a meaning as mankind; *folks* would be a nearer rendering.

快 錢 個 都 花 不 天 我 4  
 完 他 人 說 錢 很 兒 們  
 了 的 過 得 好 多 的 家  
 罷 本 於 他 花 他 花 裡  
 錢 花 那 錢 愛 費 天

4. Our daily domestic expenditure is not large. It is equally correct to say *t'a ai*<sup>4</sup> (he loves to spend) or *hao*<sup>4</sup> (is fond of spending) money. That man spends too much; his capital must be nearly at an end.

*Obs.* 1.—Too much: *lit.*, is excessive, or exceeds, *yü*, in the matter of, spending money.

*Obs.* 2.—Capital or principal: *lit.*, root or stock of money.

有。一花值宜。褂不那 5  
 個很錢。那子貴。個  
 大賤。今個價這。房  
 錢他。年的花。值一。子  
 都家。的瓶。很。件。價  
 沒裏。棉。不。便。皮。錢

5. That is not a dear house. The price asked (or paid) for this fur cloak is very small. That flower-vase is worth nothing. Cotton is very low this year. He has not got a cash to live on.

Obs.—Not a cash: *lit.*, he in his house one large cash even has not got. This might mean equally that his family were all in as great distress; but were it an object to isolate the individual, *shou<sup>3</sup> li<sup>2</sup>*, in his hand, might be used instead of *chia li*.

銀子黃分銅有大那 6  
 子重金是。的七錢當  
 輕。鐵比鐵。有分裏十  
 比銀。的。三。是。頭。的

6. Seven-tenths of those ten-cash pieces are copper, and three-tenths iron. Gold is heavier than silver; iron is lighter than silver.

Obs.—Ten-cash pieces: *lit.*, representing ten's large cash (342). The second *ti* is simplest construed as *ones*; *q.d.*, there are seven-tenths being copper ones, there are three-tenths being iron ones. Were it meant that each cash contained seven-tenths copper to three-tenths iron, the text might be variously modified: you might omit the *li-t'ou*, and then proceed, *tau shih ch'i fên t'ung san fên t'ieh*; or, retaining the *li-t'ou*, proceed, *yu ch'i fên t'ung san fên t'ieh*.

子。十褂一西錢紙票 7  
 吊子個同數上子  
 錢他樣銀兒頭是  
 的當兒。子買寫一  
 票了那錢東著張

7. A *p'iao<sup>4</sup>-tzŭ* is a paper note on which is written the number of cash it is worth; for buying things it is the same as coin. He has pawned that coat for notes to the value of ten *tiao* (or, for a ten-*tiao* note).

Obs.—A paper note: *lit.*, a *p'iao-tzŭ* is a strip of paper upon [which one] writes a number (or amount) of cash; [in] buying things [it is] with money [of] one and the same fashion. Instead of *i ko yang-rh*, you may read *shih i ko yang*.

是錢可定賣他那 8  
 賤兒得賣他賣花  
 買他花你是。不瓶  
 的。不。倆。要。一。賣。兒

8. Will he sell that flower-vase? He is sure to sell, but if you want it you will have to pay pretty well for it; he didn't buy it cheap.

Obs. 1.—*Hua lia chien-rh*: *lit.*, spend a couple of cash; a Pekingese expression for putting one's hand in one's pocket.

Obs. 2.—*Ti* here stands for *té*.

的十開這一誰的該9  
 話兩口、個二怕時當  
 八就人兩、花候花  
 兩是一你個兒錢

*Obs.*—Ought: note the use of the two verbs with a similar meaning. *Kai* alone would be equally correct, but perhaps slightly less forcible; *tang* could also be used alone.

Turn the following into Chinese. (KEY, EXERCISE XIII.)

1. I am thinking of going beyond the frontier, [where] I hear that notes are not handy (*lit.*, not good to use)—silver being more convenient to use—and that one will want some small copper cash too.

*Obs.* 1.—Am thinking: where this is used in the sense of proposing to carry out a project, the word *suai*, to reckon, is commonly employed, preceded by the auxiliary *ta* (241).

*Obs.* 2.—The frontier: *k'ou* (Radical 30), a mouth or pass; *k'ou wai*, outside a pass or gateway on the Chinese frontier. In Peking, *k'ou wai* is understood to mean the region beyond the Great Wall.

2. You will certainly want some; but the cash they use [there] is not, I fancy, the cash used in the capital.

3. Quite right; the cash used in the capital are large cash, each representing ten [small ones]. When one gets beyond the frontier, changing silver gives a deal of trouble. Not only (*lit.*, there's no use saying) does the price of silver vary, but its amount when weighed varies too (*lit.*, the large and small of the *p'ing*, or scale, is also not the same).

4. I have heard that when one goes beyond the barrier living is much cheaper.

*Obs.* 1.—A barrier (63).

*Obs.* 2.—Living: *lit.*, fire and food (Radical 184).

5. Living is cheap, certainly; but if you reckon up the cart hire (*lit.*, money) and inn (*lit.*, house) money, expenses are by no means

9. No one minds spending a tael or two when they have (or ought) to be spent, but it's nine or ten taels with you directly you open your mouth (you are too large in your ideas altogether).

small. When you get back I fear you will owe many bills.

*Obs.*—If: *yao shih*, if it be that; *yao* (32) being corruptly used for another word, *jo* if, which will be met with later.

6. If I owe bills they must certainly be paid. If I cannot pay them I shall just ask you to lend me a little money.

*Obs.*—I shall just, etc.: *lit.*, [I will] request you to lend to me a little money, *chiu shih liao*, and that's all.

7. So you are thinking of borrowing again, eh? you owed me long ago a good many taels which you have not paid me back all this time; another loan would be a little too much, surely.

*Obs.* 1.—You owed: *lit.*, were short [to] me.

*Obs.* 2.—Too much: *t'ai kuo yü i tien'rh*, a little too excessive.

8. Well, well; let's say no more about it. What is the exchange for silver to-day?

*Obs.* 1.—Well, well, etc.: *lit.*, that then ended, *na chiu pa liao*.

*Obs.* 2.—Exchange: *lit.*, how many cash does silver (*i.e.*, the ounce of silver) change for?

9. To-day the tael changes for over seventeen *tiao*.

10. In that case weigh [out] for me twenty taels.

*Obs.*—Weigh: *p'ing* (327).

11. Here they are, weighed; take them. A prosperous journey to you.

*Obs.*—Prosperous journey: *lit.*, you on this road a great great, tranquility tranquility one. The reduplication is merely employed for the sake of euphony.

346. 煤 *mei<sup>2</sup>*, coal.  
 347. 炭 *t'an<sup>4</sup>*, charcoal.  
 348. 柴 *ch'ai<sup>2</sup>*, fuel; when used with *huo<sup>3</sup>*, fire, it means straw or reed fuel, shavings, etc.  
 349. 論 *lun<sup>4</sup>*, to discuss. As *pu<sup>2</sup> lun<sup>4</sup>*, never mind; no matter.  
 350. 否 *tan<sup>4</sup>*, a corrupt form of *shih<sup>2</sup>*, stone (Radical 112); 100 catties are ordinarily called a *tan<sup>4</sup>* or picul.

351. Examples:—

少 <i>shao<sup>3</sup></i>	賣 <i>mai<sup>4</sup></i>	的 <i>ti</i>	炭 <i>t'an<sup>4</sup></i>	山 <i>shan<sup>1</sup></i>	一 <i>i<sup>2</sup></i>	煤 <i>mei<sup>2</sup></i>
不 <i>pu<sup>2</sup></i>	的 <i>ti</i>	米 <i>mi<sup>3</sup></i>	是 <i>shih<sup>4</sup></i>	裡 <i>li<sup>3</sup></i>	塊 <i>k'uai<sup>4</sup></i>	炭 <i>t'an<sup>4</sup></i>
論 <i>lun<sup>4</sup></i>	不 <i>pu<sup>2</sup></i>	是 <i>shih<sup>4</sup></i>	過 <i>kuo<sup>4</sup></i>	柴 <i>ch'ai<sup>2</sup></i>	兒 <i>'rh</i>	出 <i>ch'u<sup>1</sup></i>
輕 <i>ch'ing<sup>1</sup></i>	論 <i>lun<sup>4</sup></i>	論 <i>lun<sup>4</sup></i>	秤 <i>ch'eng<sup>4</sup></i>	火 <i>huo<sup>3</sup></i>	出 <i>ch'u<sup>1</sup></i>	在 <i>tsai<sup>4</sup></i>
重 <i>chung<sup>4</sup></i>	多 <i>to<sup>1</sup></i>	否 <i>tan<sup>4</sup></i>	賣 <i>mai<sup>4</sup></i>	煤 <i>mei<sup>2</sup></i>	在 <i>tsai<sup>4</sup></i>	那 <i>na<sup>3</sup></i>

Where do coal and charcoal come from? From the hills.

*Obs.—Lit.*, coal, charcoal come out in what one piece, bit, or spot. *Na<sup>3</sup> 'rh* would be equally correct, but not perhaps so definite. Note *na i k'uai 'rh* pronounced *na<sup>3</sup> k'uerh*.

Fuel.

Coal and charcoal are sold by weight.

*Obs.—Lit.*, passing the beam sold.

Rice is sold by the picul.

*Obs.—Lit.*, reckoning the picul sold.

No matter whether many or few. No matter whether light or heavy.

352. 麪 *mien<sup>4</sup>*, flour.

353. 油 *yu<sup>2</sup>*, oil.

354. 芝 *chih<sup>1</sup>*, properly, the plant of immortality; used with *ma<sup>2</sup>*, the following character, it means sesame, and is pronounced *chih<sup>1</sup>-ma<sup>2</sup>*, the *chih<sup>1</sup>* being emphasised.

355. 麻 *ma<sup>2</sup>* (Radical 200), hemp.

356. 糖 *t'ang<sup>2</sup>*, sugar.

357. 鹽 *yen<sup>2</sup>*, salt.

358. 粗 *ts'u<sup>1</sup>*, coarse.

359. 細 *hsi<sup>4</sup>*, fine.

360. Examples:—

細 <i>hsi<sup>4</sup></i>	麻 <i>ma<sup>2</sup></i>	糖 <i>t'ang<sup>2</sup></i>	你 <i>ni<sup>3</sup></i>	的 <i>ti</i>	麪 <i>mien<sup>4</sup></i>	菜 <i>ts'ai<sup>4</sup></i>
線 <i>hsien<sup>4</sup></i>	是 <i>shih<sup>4</sup></i>	們 <i>mên<sup>1</sup></i>	鹽 <i>yen<sup>2</sup></i>	我 <i>wo<sup>3</sup></i>	油 <i>yu<sup>2</sup></i>	
粗 <i>ts'u<sup>1</sup></i>	好 <i>hao<sup>3</sup></i>	的 <i>ti</i>	粗 <i>ts'u<sup>1</sup></i>	們 <i>mên<sup>1</sup></i>	芝 <i>chih<sup>1</sup></i>	
棉 <i>mien<sup>2</sup></i>	吃 <i>ch'ih<sup>1</sup></i>	細 <i>hsi<sup>4</sup></i>	沒 <i>mei<sup>2</sup></i>	這 <i>ché<sup>4</sup></i>	麻 <i>ma</i>	
線 <i>hsien<sup>4</sup></i>	的 <i>ti</i>	白 <i>pai<sup>2</sup></i>	有 <i>yu<sup>3</sup></i>	兒 <i>'rh</i>	乾 <i>kan<sup>1</sup></i>	



Vegetable oil, made from the seeds of certain vegetables. It is also used to denote foreign salad oil.

Sesame. Flour.

*Obs.*—Note that *mien* used alone colloquially often means vermicelli.

Our salt here is coarse, not so fine as yours.

White sugar is nice to eat.

Twine is coarse; cotton thread is fine. *Ma<sup>2</sup> hsien<sup>4</sup>* is cobbler's thread. *Ma<sup>2</sup> shéng<sup>2</sup>-rh* is twine.

361. 湯 *t'ang<sup>1</sup>*, broth.

362. 鷄 *chi<sup>1</sup>*, chicken; as *chi<sup>1</sup>-tzü<sup>3</sup>* 'rh, fowls' eggs.

*N.B.*—Emphasise *tzü*.

363. 奶 *nai<sup>3</sup>*, milk.

364. 果 *kuo<sup>3</sup>*, fruit. Also, in certain combinations, a strong affirmative; certainly; if indeed.

365. 饅 *man<sup>2</sup>*, a dumpling. Commonly used with *t'ou<sup>2</sup>*, a head; as *man<sup>2</sup>-t'ou*, Chinese bread, or steamed dumplings. Foreign bread is generally called *mien<sup>4</sup>-pao<sup>1</sup>*, flour balls, or rolls. The term *man<sup>2</sup>-t'ou* has its origin in an incident in Chinese history, a certain general having caused paste effigies to be substituted for the human heads it was customary to offer as a propitiatory sacrifice when crossing a river in the country of the southern savages, in which he was operating.

366. 熟 *shu<sup>2</sup>*, ripe; cooked. Hence, accustomed; familiar. Vulgarly, *shou<sup>2</sup>*.

367. 端 *tuan<sup>1</sup>*, in combination, morally upright; to place properly.

368. 撤 *ch'é<sup>4</sup>*, to remove.

369. Examples:—

子。 <i>tzü</i>	個 <i>ko<sup>4</sup></i>	果 <i>kuo<sup>3</sup></i>	麼 <i>mo</i>	也 <i>yeh<sup>3</sup></i>	了 <i>liao</i>	鷄 <i>chi<sup>1</sup></i>
糖 <i>t'ang<sup>2</sup></i>	來 <i>lai<sup>2</sup></i>	子 <i>tzü</i>	的 <i>ti</i>	可 <i>k'o<sup>3</sup></i>	端 <i>tuan<sup>1</sup></i>	湯 <i>t'ang<sup>1</sup></i>
果 <i>kuo<sup>3</sup></i>	水 <i>shui<sup>3</sup></i>	熟 <i>shou<sup>2</sup></i>	都 <i>tou<sup>1</sup></i>	以 <i>i<sup>3</sup></i>	進 <i>chin<sup>4</sup></i>	山 <i>shan<sup>1</sup></i>
子。 <i>tzü</i>	果 <i>kuo<sup>3</sup></i>	了 <i>liao</i>	撤 <i>ch'é<sup>4</sup></i>	說 <i>shuo<sup>1</sup></i>	來 <i>lai<sup>2</sup></i>	羊 <i>yang<sup>2</sup></i>
	子 <i>tzü</i>	摘 <i>chai<sup>1</sup></i>	下 <i>hsia<sup>4</sup></i>	這 <i>ch'é<sup>4</sup></i>	開 <i>k'ai<sup>1</sup></i>	奶 <i>nai<sup>3</sup></i>
	乾 <i>kan<sup>1</sup></i>	下 <i>hsia<sup>4</sup></i>	去 <i>ch'ü<sup>4</sup></i>	書 <i>shu<sup>1</sup></i>	飯 <i>fan<sup>4</sup></i>	飯 <i>fan<sup>4</sup></i>
	果 <i>kuo<sup>3</sup></i>	幾 <i>chi<sup>3</sup></i>	那 <i>na<sup>4</sup></i>	甚 <i>shé<sup>n2</sup></i>	來 <i>lai<sup>2</sup></i>	好 <i>hao<sup>3</sup></i>

Chicken soup. Goat's milk.

When the food is ready, serve (*tuan*) it up. You can also say *k'ai* (serve it up).

*Obs.*—*Tuan fan* is, strictly speaking, to "serve up," and *k'ai fan* to "dish up." In the second sentence, *lai* implies the act of bringing to the table as well.

Take away these books and things.

*Obs.*—And things: *lit.*, and what ones.

That fruit is ripe; pluck some.

*Obs.*—*Chai<sup>1</sup>*, to pluck (298).

Fresh fruit. Dry fruit. Jam.

*Obs.*—In Peking the term *shui kuo* is applied only to plums.

## EXERCISE XIV.

- 油 是 豆 了 得 油 雞 1  
出 是 子 去 吃 香 子  
在 芝 做 罷 不 油 兒  
地 蔴 的 燈 得 這 牛  
裏 做 的 油 快 菜 奶  
火 香 油 是 撒 弄 燈
- 多 兒 天 米 斤 十 三 我 2  
煤 冷 二 柴 斤 百 昨  
炭 的 百 火 炭 斤 兒  
用 時 斤 四 八 煤 買  
的 候 麩 石 十 五 了
- 做 不 屋 炭 火 燒 炕 3  
水 是 裏 火 盆 煤 爐  
的 做 用 盆 是 的 子  
飯 的 是 用 多 是
- 得 就 下 生 都 火 有 菜 4  
可 長 菜 是 上 熟 有  
以 出 在 熟 做 的 生  
吃 來 地 菜 的 在 的
- 兒 買 要 要 子 小 你 5  
都 牛 幾 牛 兒 雞 去  
是 奶 斤 奶 還 子 給  
論 不 我 便 要 三 我  
碗 論 們 宜 牛 四 買  
論 斤 這 我 奶 個 一  
瓶 數 兒 就 不 雞 個

1. Fowls' eggs. Cows' milk. Lamp oil. Sweet oil. The food is cooked [so badly] that it is uneatable; take it away at once. Lamp oil is made from the bean; sweet oil from sesame; mineral oils come out of the ground.

2. I bought yesterday three hundred catties of coal, fifty catties of charcoal, eighty catties of fuel, four piculs of rice, and two hundred catties of flour. When the weather is cold the consumption of coal and charcoal is larger.

3. Most stoves of stove-beds burn coal; in a chafing-dish one uses charcoal. A chafing-dish is for use in a room; it is not meant [for] cooking food or heating water with.

4. Things to be eaten are either *shéng*<sup>1</sup> (raw) or *shou*<sup>2</sup> (cooked); all that are prepared over a fire are *shou*<sup>2</sup> (cooked); the *shéng*<sup>1</sup> *ts'ai*<sup>4</sup> are vegetables that may be eaten in their natural state.

Obs.—Natural state: *li*, the *shéng ts'ai* are [these; such as] growing out of the ground [man] thereon (or immediately) can eat. In Peking the term *shéng ts'ai* is confined to such vegetables as are never cooked.

5. You go and buy me a chicken and three or four eggs. Do you want any milk as well? I should like a few catties of milk if it is cheap. In this part of the world we do not buy milk by the catty, but by the cup or bottle.

Obs.—Milk by the catty: *li*, you do not consider (or reckon) the catties' number.

端得飯你兒是買 6  
 上了去、快的論果  
 來。就飯弄多。箇子

*Obs.*—Food ready: *ts*, having achieved that which is in course of preparation. The expression *ts liao* is used of several other operations completed.

6. Fruit is generally bought by the piece. Go and get the food ready directly, and as soon as it is ready put it on the table.

都肉什喝不兩頭你 7  
 好、湯麼湯、愛、樣愛愛  
 雞湯愛我兒吃吃  
 湯呢。喝愛都飯。饅

*Obs.*—Prefer: *ai* might also be rendered, what are you in the habit of eating?

7. Do you prefer bread or rice? Neither; I like broth. What kind of broth? Either meat soup or chicken-broth suits me.

家都都不們人我 8  
 的是可論什吃明  
 人。借以、甚麼飯、天  
 們他麼菜給要  
 本們菜好。他請

*Obs.*—*Pên chia* is only used of blood relations.

8. I want to ask some people to dinner to-morrow; what had I better give them to eat? Anything will do for them; they are all our own immediate belongings (*lit.*, people of our own family stock).

Turn the following into Chinese. (KEY, EXERCISE XIV.)

1. This year I have spent no little money on coal and fuel. The price of coal keeps getting dearer every day, and, besides, there is not much "kindling" in the market (*lit.*, produced, *ch'u*<sup>1</sup>); my monthly expenditure must be at the very least thirteen dollars.

*Obs.* 1.—I have spent, etc.: *lit.*, my this year's coal fire money spent not little. *Huo*, short for *ch'ai huo*.

*Obs.* 2.—Note *yu* (Radical 29), also, besides.

*Obs.* 3.—At the very least: *chih<sup>4</sup> shao<sup>8</sup>* (Radical 133).

2. That is because you burn the best coal, which all comes from beyond the frontier. I burn charcoal, which is much cheaper; it can be used in the kitchen too.

*Obs.*—Much cheaper: *chien to cho ni*. It is difficult to explain the use of *cho* in this connexion; it appears to act as an intensive, and is said by the teachers to be a corruption of *cho shih<sup>2</sup>*, in very truth, an expression that will be met with later. See Note on *cho* at the close of Exercise XL.

3. I hear your cook cooks by no means badly.

*Obs.*—By no means badly: *lit.*, on the reverse (*tao<sup>4</sup>, 162*) not wrong. This use of *tao* is perhaps a colloquialism peculiar to Peking, but, like many idiomatic expressions of a similar nature, it is considered by northerners as indispensable to fluency of diction; it would not be incorrect to omit the *tao*, but the sentence would have an unfinished sound. It is the judicious use of these little auxiliaries that just makes the difference between a fluent and an awkward speaker.

4. Yes, he does; the soup and butter puddings he makes are very good indeed. Suppose you dine here at my place to-day. Here (*to the servant*)! Bring the [dinner] things. Tell the cook to make a chicken salad (*lit.*, raw vegetable chicken), with a mixture of eggs and sweet oil; tell him to use fine salt, not coarse. I want also every kind

of fruit, and tell him to be careful to buy them ripe.

*Obs.* 1.—Butter puddings: *lit.*, milk oil pudding (*tien<sup>3</sup> hsin<sup>1</sup>*, Exercise IX, Eng., 11, Obs. 1; p. 52).

*Obs.* 2.—With a mixture: *lit.*, using eggs and sweet oil mix (*huo<sup>4</sup>*, 210) together (*i k'uai-rh*, in one place or piece).

*Obs.* 3.—Ripe: *shou<sup>3</sup> fên<sup>4</sup>*; *lit.*, the ripe distinction one's. This is a localism.

5. This dinner I must say is excellent. Now my cook is no use; he has not the least bit of a turn for cooking.

*Obs.*—A turn for: *pên<sup>3</sup> shih<sup>4</sup>*; *lit.*, root matter. This does not mean, as might be supposed from its formation, inborn qualities, but acquired ones.

6. This is because he learnt badly. Please take some wine; I remember that you don't like to drink water.

*Obs.*—Wine: *huang<sup>3</sup> chiu<sup>3</sup>*, yellow wine, is the name given to a light wine that the Chinese commonly drink at their principal meal.

7. We have eaten a very good dinner to-day and drunk lots of wine; the fire, too, burns with plenty of warmth; what more can we two want?

*Obs.*—Lots: *lit.*, very enough (Radical 157).

370. 京 *ching<sup>1</sup>*, the capital of a state, ancient or modern.

371. 遠 *yüan<sup>3</sup>*, far.

372. 近 *chin<sup>4</sup>*, near. *Yüan<sup>3</sup>-chin<sup>4</sup>*, in combination, means distance; *to<sup>1</sup> yüan<sup>3</sup>*, how far.

373. 路 *lu<sup>4</sup>*, a road; a way.

374. 直 *chih<sup>2</sup>*, straight.

375. 繞 *jao<sup>4</sup>*, winding.

376. Examples:—

這 <i>ché<sup>4</sup></i>	來 <i>lai<sup>2</sup></i>	遠 <i>yüan<sup>3</sup></i>	京 <i>ching<sup>1</sup></i>	路 <i>lu<sup>4</sup></i>	兒 <i>'rh</i>	到 <i>tao<sup>4</sup></i>
麼 <i>mo</i>	告 <i>kao<sup>4</sup></i>	叫 <i>chiao<sup>4</sup></i>	近 <i>chin<sup>4</sup></i>	北 <i>pei<sup>3</sup></i>	有 <i>yu<sup>3</sup></i>	京 <i>ching<sup>1</sup></i>
繞 <i>jao<sup>4</sup></i>	訴 <i>su<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>	得 <i>tê<sup>2</sup></i>	京 <i>ching<sup>1</sup></i>	八 <i>pa<sup>1</sup></i>	城 <i>chéng<sup>2</sup></i>
着 <i>cho</i>	我 <i>wo<sup>3</sup></i>	一 <i>i<sup>4</sup></i>	很 <i>hên<sup>3</sup></i>	南 <i>nan<sup>2</sup></i>	十 <i>shih<sup>2</sup></i>	有 <i>yu<sup>3</sup></i>
走 <i>tsou<sup>3</sup></i>	借 <i>tso<sup>2</sup></i>	直 <i>chih<sup>2</sup></i>	遠 <i>yüan<sup>3</sup></i>	京 <i>ching<sup>1</sup></i>	多 <i>to<sup>1</sup></i>	多 <i>to<sup>1</sup></i>
罷 <i>pa<sup>4</sup></i>	們 <i>mên<sup>2</sup></i>	進 <i>chin<sup>4</sup></i>	不 <i>pu<sup>2</sup></i>	東 <i>tung<sup>1</sup></i>	里 <i>li<sup>3</sup></i>	遠 <i>yüan<sup>3</sup></i>

How far is it to the capital?

*Obs.*—How far? *lit.*, [how] many far? When speaking of short distances, *yu<sup>3</sup> to<sup>1</sup> shao<sup>3</sup> lu<sup>4</sup>* is often used, or *chi<sup>3</sup> li<sup>3</sup> lu<sup>4</sup>*, how many *li* of road, whether by land or water.

More than eighty *li*.

Peking, Nanking, Tokio.

Very near. Is it far?

Tell him to come straight in and tell me.

*Obs.*—Had the sentence run, he *came* straight in and told me, *sz* should be followed by *shuo*, to speak.

Suppose we take a roundabout in this direction.

*Obs.*—The *pa* at the close of this sentence has the force of “what do you think?” *i.e.*, expresses a doubt as to the willingness of the person addressed to comply with the suggestion.

377. 河 *ho*<sup>2</sup>, a river.

378. 海 *hai*<sup>3</sup>, the sea.

379. 邊 *pian*<sup>1</sup>, side.

380. 深 *shên*<sup>1</sup>, deep; morally, profound.

381. 淺 *ch'ien*<sup>3</sup>, shallow. Morally, commonplace; not profound.

382. 隻 *chih*<sup>1</sup>, numerative of ships, also of many other things, such as oxen, sheep, and chickens.

383. 船 *ch'uan*<sup>2</sup>, a ship or boat.

384. Examples:—

多 <i>to</i> <sup>1</sup>	地 <i>ti</i> <sup>4</sup>	的 <i>ti</i>	那 <i>na</i> <sup>4</sup>	兒 <i>'rh</i>	隻 <i>chih</i> <sup>1</sup>	海 <i>hai</i> <sup>3</sup>
少 <i>shao</i> <sup>3</sup>	方 <i>fang</i> <sup>1</sup>	地 <i>ti</i> <sup>4</sup>	一 <i>i</i> <sup>4</sup>	上 <i>shang</i> <sup>4</sup>	船 <i>ch'uan</i> <sup>2</sup>	面 <i>mien</i> <sup>4</sup>
樣 <i>yang</i> <sup>4</sup>	海 <i>hai</i> <sup>3</sup>	方 <i>fang</i> <sup>1</sup>	條 <i>t'iao</i> <sup>2</sup>	就 <i>chiu</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	兒 <i>'rh</i>
兒 <i>'rh</i>	裏 <i>li</i> <sup>3</sup>	有 <i>yu</i> <sup>3</sup>	河 <i>ho</i> <sup>2</sup>	看 <i>k'an</i> <sup>4</sup>	在 <i>tsai</i> <sup>4</sup>	上 <i>shang</i> <sup>4</sup>
的 <i>ti</i>	頭 <i>t'ou</i> <sup>2</sup>	深 <i>shên</i> <sup>1</sup>	有 <i>yu</i> <sup>3</sup>	見 <i>chien</i> <sup>4</sup>	海 <i>hai</i> <sup>3</sup>	有 <i>yu</i> <sup>3</sup>
魚 <i>yu</i> <sup>2</sup>	有 <i>yu</i> <sup>3</sup>	的 <i>ti</i>	淺 <i>ch'ien</i> <sup>3</sup>	了 <i>liao</i>	邊 <i>pian</i> <sup>1</sup>	三 <i>san</i> <sup>1</sup>

There are three ships on the sea.

*Obs.*—*Hai mien-'rh* implies distance.

I was on the shore and saw them; or, I saw them from the shore.

In that river there are shallow places and deep.

How many kinds of fish are there in the sea?

385. 客 *k'é<sup>4</sup>, k'o<sup>4</sup>*, a stranger. Also, a guest; a passenger; a traveller. *Mai<sup>3</sup> k'o*, a customer.

386. 店 *tien*<sup>4</sup>, a large shop; an inn.

387. 掌 *chang*<sup>3</sup>, the palm of the hand; to superintend.

388. 櫃 *kuei*<sup>4</sup>, the counter; a till; a cupboard; a wardrobe.

389. 計 *chi*<sup>4</sup>, to reckon; to count.

390. Examples:—

算 <i>suan</i> <sup>4</sup>	手 <i>shou</i> <sup>3</sup>	櫃 <i>kuei</i> <sup>4</sup>	店 <i>tien</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>	來 <i>lai</i> <sup>2</sup>
計 <i>chi</i> <sup>4</sup>	掌 <i>chang</i> <sup>3</sup>	掌 <i>chang</i> <sup>3</sup>	衣 <i>i</i> <sup>1</sup>	飯 <i>fan</i> <sup>4</sup>	往 <i>wang</i> <sup>3</sup>
帳 <i>chang</i> <sup>4</sup>	手 <i>shou</i> <sup>3</sup>	櫃 <i>kuei</i> <sup>4</sup>	櫃 <i>kuei</i> <sup>4</sup>	店 <i>tien</i> <sup>4</sup>	的 <i>ti</i>
目 <i>mu</i> <sup>4</sup>	心 <i>hsin</i> <sup>1</sup>	的 <i>ti</i>	錢 <i>ch'ien</i> <sup>2</sup>	茶 <i>ch'a</i> <sup>2</sup>	客 <i>k'o</i> <sup>4</sup>

Passing strangers.

A restaurant. A tea-shop.

Obs.—*Ch'a-tien* is not a "tea-house."

A wardrobe. A till.

An inn manager, or cashier of a shop; *q.d.*, the person who holds or superintends (*chang*) the till (*kuei*).

The palm of the hand. The centre of the palm.

To do accounts.

Obs.—You can also say *suan chang*.

391. 能 *néng*<sup>2</sup>, to be able.

392. 南 *nan*<sup>2</sup>, south.

393. 北 *pei*<sup>3</sup>, north.

394. 受 *shou*<sup>4</sup>, to receive; to suffer; hence used in many passive formations.

395. 累 *lei*<sup>4</sup>, entanglement; to entangle; to trouble.

396. 苦 *k'u*<sup>3</sup>, bitterness; bitter; grief; mental or physical suffering.

397. 歇 *hsieh*<sup>1</sup>, to rest.

398. 連 *lien*<sup>2</sup>, to join; to connect; even. Often employed as the conjunction *and*.

399. Examples:—

雨. <i>yü</i> <sup>3</sup>	一 <i>i</i> <sup>4</sup>	一 <i>i</i> <sup>2</sup>	連 <i>lien</i> <sup>2</sup>	辛 <i>hsing</i> <sup>1</sup>	累 <i>lei</i> <sup>4</sup>	你 <i>ni</i> <sup>3</sup>
	連 <i>lien</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>	茶 <i>ch'a</i> <sup>2</sup>	苦. <i>k'u</i> <sup>3</sup>	了 <i>liao</i>	去 <i>ch'ü</i> <sup>4</sup>
	下 <i>hsia</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>	也 <i>yeh</i> <sup>3</sup>	歇 <i>hsieh</i> <sup>1</sup>	麼. <i>mo</i>	年 <i>nien</i> <sup>2</sup>
	了 <i>liao</i>	也 <i>yeh</i> <sup>3</sup>	不 <i>pu</i> <sup>4</sup>	歇 <i>hsieh</i> <sup>1</sup>	一 <i>i</i> <sup>2</sup>	走 <i>tsou</i> <sup>3</sup>
	三 <i>san</i> <sup>1</sup>	看 <i>k'an</i> <sup>4</sup>	能 <i>néng</i> <sup>2</sup>	乏 <i>fa</i> <sup>2</sup>	路 <i>lu</i> <sup>4</sup>	海 <i>hai</i> <sup>3</sup>
	天 <i>t'ien</i> <sup>1</sup>	不 <i>pu</i>	喝. <i>ho</i> <sup>1</sup>	兒 <i>'rh</i>	真 <i>chén</i> <sup>1</sup>	受 <i>shou</i> <sup>4</sup>
	的 <i>ti</i>	見. <i>chien</i> <sup>4</sup>	連 <i>lien</i> <sup>2</sup>	罷. <i>pa</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	了 <i>liao</i>

When you went to sea last year did you suffer any hardship?

Obs.—Went to sea: *lit.*, walked or travelled the sea.

It was truly misery the whole voyage.

Obs.—*Hsin*<sup>1</sup> or *hsing*<sup>1</sup> (Radical 160).

Rest a bit.

Obs.—*Pa* is here an invitation; *hsieh hsieh* alone or *hsieh cho* is equally admissible.

I cannot even drink tea.

There was (or is) not even a single man to be seen.

Rain fell for three days consecutively.

Obs.—Consecutively: *lit.*, one connexion; *i.e.*, without a break.

## EXERCISE XV.

少。上。過。南。走。走。的。算。1  
 的。河。北。遠。近。遠。計  
 客。那。坐。東。繞。近。道  
 不。船。船。西。着。直。路

1. A straight road is the shortest; a winding road is longer (or, as to distance, the straight road there is the shortest). North, south, east, and west. To be on board a ship. To cross a river. There are a good many passengers on board that ship (or boat).

*Obs.* 1.—A straight road, etc.: *lit.*, if you reckon (*suan-chi*) the distance (*yüan-chin*) of a road, it is nearer to walk straight than to go by a circuitous route.

*Obs.* 2.—Note the order in which the Chinese enumerate the points of the compass.

南。水。淺。河。往。一。我。2  
 邊。深。沒。裏。南。早。們  
 人。他。有。的。邊。開。明  
 是。海。水。去。船。天

2. We set sail the first thing to-morrow morning for the South. The water in the rivers is shallower than that of the sea. He is a southerner.

*Obs.* 1.—Set sail: *lit.*, open the boat; *q.d.*, let her loose from her moorings.

*Obs.* 2.—The first thing: *lit.*, the first early; the moment it is early.

裏。乏。的。好。城。客。兒。你。3  
 不。了。好。住。外。店。在。去  
 過。那。不。的。頭。裏。那。年  
 歇。兒。好。那。客。住。兒。進  
 着。都。在。都。店。我。住。京  
 罷。好。我。看。有。聽。著。的  
 了。到。說。掌。不。見。呢。時  
 店。人。櫃。大。說。在。候

3. When you went to Peking last year where did you live? I stopped at an inn. I have heard it said that the inns outside the city are some of them not very good to stay at. That is all according as the inn-keeper is a good or a bad one; in my opinion, when one is tired any place is good; all you go to an inn for is to rest yourself.

*Obs.*—All you go, etc.: *lit.*, [the object of]going to an inn [is] not more than to rest [or resting], and there an end.

大。船。走。客。有。地。愛。你。4  
 兒。河。人。車。方。坐。走  
 走。路。都。走。兒。船。路  
 海。都。是。道。南。那。愛  
 的。是。坐。兒。邊。是。坐  
 船。小。船。的。沒。看。車

4. Do you prefer travelling by cart or in a boat? That depends upon the country I am in; there are no carts in the South, and travellers all go by water. The vessels used in river-travelling are small; sea-going vessels are larger.

不人淺邊船錯、了海你 5  
 得。辛我兒在是累船老  
 苦們上山颯了不前  
 的那擱東大麼。是年  
 了些了海風、不受坐

Obs. 1.—Sir: *ni lao*, short for *ni lao hsien-shêng*. This abridged form is slightly less courteous than the longer address, but it is sometimes used. The student should bear in mind that the simple pronoun *ni* is only used when addressing inferiors, or persons with whom the speaker is on intimate terms; *niñ* is more frequently used in Peking than *ni lao*.

Obs. 2.—Hard time: *lit.*, you *shou*, were the recipient of, suffered, trouble,

Obs. 3.—Got ashore: *lit.*, [the wind, or some accident] put the ship on a shoal [place].

Obs. 4.—Dreadfully: *lit.*, we, those persons=I and the others there, were troubled infinitely. The adjective *hsing k'u* is verbalised by *ti*.

5. In the voyage you made by sea, sir, the year before last, you had a hard time of it, hadn't you? I had; it blew hard, and the ship got ashore on the coast of Shantung; all of us who were on board suffered terribly.

老南管的管家。是船 6  
 大。邊船頭管。也甚上  
 就兒兒船。是麼吃  
 叫的、叫上船人飯

Obs. 1.—The people of the ship: *ch'uan chia*; those who make *ch'uan*, the boat, *chia*, their home. *Yeh* implies that it is their business to look after the meals as well as other things.

Obs. 2.—Note *kuan*<sup>3</sup>, to look after (117).

6. Who looks after the messing on board ship? The people of the ship look after it. The head man in a boat is called *kuan*<sup>3</sup>-*ch'uan*<sup>2</sup>-*rh-ti*; in the South he is called *lao*<sup>3</sup>-*ta*<sup>4</sup> (*Anglicè*, lowdah).

店幾坐在不車錢車你 7  
 的個車、車知價多。貴算  
 盤錢、那店道、比沒坐計  
 費還掌裏北船有車是  
 沒有的櫃擱邊價的比坐  
 算。天的着的還話。坐船  
 天也的、車貴那、船貴  
 兒要你多呢。兒花是  
 住使要是你有的坐

Obs. 1.—One spends: *hua ti*, though commonly so pronounced, should be written *hua tē*, the construction being, literally, sitting in a cart compared with sitting in a ship, [one] *hua tē*, succeeds in expending (comes to spend), more money.

Obs. 2.—Nonsense: *lit.*, not existing talk; you talk about what does not exist.

Obs. 3.—Squeeze: the word *shih*, properly, to use, when placed as here means to use another's money, of course unfairly.

Obs. 4.—Travelling expenses: *p'an fei*<sup>4</sup>. *P'an* is, properly, a circular dish, bowl, or plate; it also means to travel backwards and forwards; to go to and fro, as when loading or unloading a vessel. *P'an fei* are therefore the expenses when travelling to and from a place; hence, travelling expenses generally.

7. Which do you consider costs most, travelling by water or travelling in a cart? One spends more travelling in a cart. Nonsense; how can a cart be dearer than a boat? You don't understand; most of the carts in the North are put up in the cart inns, and if you want to employ carts the inn-keeper must also make his squeeze; then there are the daily inn expenses *en route* which you have not taken into account.



*Turn the following into Chinese. (KEY, EXERCISE XV.)*

1. At the present moment the capital is in the North and is called Peking. Several hundred years ago there was also a capital in the South; it was the city now called Nanking.

*Obs.* 1.—Present moment: *k'é<sup>4</sup> hsia<sup>4</sup>* (223).

*Obs.* 2.—Now: *lit.*, under the eye (Radical 109).

2. I went into the city with him. The road I went by was straight and very short; he went by a winding road, which was consequently very long.

*Obs.*—Consequently: *chiu*.

3. Rivers are of different sizes. The sea is bigger than a river. Rivers are not so deep as the sea.

4. *Ho<sup>2</sup> pie<sup>2</sup>-rh<sup>1</sup>* (the bank of a river), *hai<sup>3</sup> pie<sup>2</sup>-rh<sup>1</sup>* (the sea-shore), both refer to the ground at the side of a river or of the sea. The water at the side is shallow, but everywhere in the middle it is very deep.

5. People who journey by water must go by boat. The ships one goes by on the sea are large; the boats which sail on rivers are all small.

6. In a journey by boat there is no necessity for putting up at an inn, but going by

cart one must put up at an inn every day, which costs a lot of money. Estimating the cost of the two, one spends less money travelling by boat; the price of a boat, too, is less than that of a cart.

7. The *chang<sup>3</sup>-kuei<sup>4</sup>-ti* is the manager of a shop. In an inn there is also a *chang<sup>3</sup>-kuei<sup>4</sup>-ti*.

*Obs.*—Manager: *lit.*, the man who superintends or controls matters.

8. In my opinion, to go by boat and by cart are both good [ways of travelling]. In a boat the one thing one has to fear is a high wind; in a cart, heavy rain; in either case one will have a bad time of it. One year we were travelling in a cart, and while we were on the road the rain began to fall. During the whole journey we did not fall in with (*lit.*, there was not) even one man selling food; we were very distressed and dreadfully fatigued. Eventually we came to an inn, where we rested a night and recovered.

*Obs.*—The one thing, etc.: *chia shih pa*. Note this fresh use of *chia*.

400. 李 *li<sup>3</sup>*, plums; but in the phrase *hsing<sup>2</sup>-li<sup>3</sup>*, baggage, corruptly used for some other character.

401. 箱 *hsiang<sup>1</sup>*, a trunk; a box. Alone, it takes *tzü* after it.

402. 包 *pao<sup>1</sup>*, a bundle (*pao<sup>1</sup>-rh<sup>1</sup>*). To make into a bundle, *pao<sup>1</sup> shang<sup>4</sup> pao<sup>1</sup>-rh<sup>1</sup>*, *pao<sup>1</sup> shang<sup>4</sup>*, or *pao<sup>1</sup> ch'i<sup>3</sup> lai<sup>2</sup>*.

403. 袋 *tai<sup>4</sup>*, a bag; a purse. Commonly used with *k'ou<sup>3</sup>*, a mouth.

404. 氈, 毡 *chan<sup>1</sup>*, felt or similar fabrics.

405. 毯 *t'an<sup>2</sup>* a carpet or rug; as *mao<sup>2</sup> t'an<sup>2</sup>-tzü*, a woollen or hair carpet.

406. 布 *pu<sup>4</sup>*, cotton fabrics. Also, as will be seen later, to spread out; to arrange; to distribute.

407. Examples:—

毯 <i>t'an<sup>3</sup></i>	口 <i>k'ou<sup>3</sup></i>	地 <i>ti<sup>4</sup></i>	來 <i>lai<sup>2</sup></i>	包 <i>pao<sup>1</sup></i>	李 <i>li<sup>3</sup></i>
子 <i>tzŭ</i>	袋 <i>tai<sup>4</sup></i>	布 <i>pu<sup>4</sup></i>	毡 <i>chan<sup>1</sup></i>	起 <i>ch'i<sup>3</sup></i>	子 <i>tzŭ</i>
舖 <i>p'u<sup>1</sup></i>	小 <i>hsiao<sup>3</sup></i>	是 <i>shih<sup>4</sup></i>	帽 <i>mao<sup>4</sup></i>	這 <i>chê<sup>4</sup></i>	皮 <i>p'i<sup>2</sup></i>
在 <i>tsai<sup>4</sup></i>	米 <i>mi<sup>3</sup></i>	粗 <i>ts'u<sup>1</sup></i>	便 <i>p'ien<sup>2</sup></i>	個 <i>ko<sup>4</sup></i>	箱 <i>hsiang<sup>1</sup></i>
炕 <i>k'ang<sup>4</sup></i>	兒 <i>'rh</i>	的 <i>ti</i>	宜 <i>i<sup>2</sup></i>	衣 <i>i<sup>1</sup></i>	行 <i>hsing<sup>2</sup></i>
上 <i>shang<sup>4</sup></i>	把 <i>pa<sup>3</sup></i>	三 <i>san<sup>1</sup></i>	本 <i>pén<sup>3</sup></i>	裳 <i>shang<sup>1</sup></i>	李 <i>li<sup>3</sup></i>

Plums.

A leathern box (portmanteau). Baggage.

Wrap up these clothes.

Obs.—Note *chê ko* with a plural word.

Felt caps are cheap.

Native cotton fabrics are coarse.

Obs.—Native: *lit.*, original, proper, or indigeneous to, the locality.

Three bags of millet.

Spread the carpet on the *k'ang*.

408. 餵 *wei<sup>4</sup>*, to feed animals.

409. 駱 *lo<sup>4</sup>*, described in native dictionaries as a white horse with a black mane; conversationally, only used with the following.

410. 駝 *t'o<sup>2</sup>*, the camel with two humps, known to us as the Bactrian camel, and commonly called *lo<sup>4</sup>-t'o<sup>2</sup>*; to carry on the back, as a beast a burden.

N.B.—Emphasise *lo<sup>4</sup>*.

411. 牲 *shêng<sup>1</sup>*, cattle; beasts. Rarely used alone, and generally with *k'ou*, a mouth.

412. Examples:—

一 <i>i<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>	得 <i>tei<sup>3</sup></i>	牲 <i>shêng<sup>1</sup></i>	着 <i>cho</i>	那 <i>na<sup>4</sup></i>	叫 <i>chiao<sup>4</sup></i>
回 <i>hui<sup>2</sup></i>	駱 <i>lo<sup>4</sup></i>	好 <i>hao<sup>3</sup></i>	口 <i>k'ou</i>	四 <i>ssŭ<sup>4</sup></i>	一 <i>i<sup>2</sup></i>	馬 <i>ma<sup>3</sup></i>
毛 <i>mao<sup>2</sup></i>	駝 <i>t'o</i>	好 <i>hao<sup>1</sup></i>	是 <i>shih<sup>4</sup></i>	百 <i>pai<sup>3</sup></i>	個 <i>ko<sup>4</sup></i>	夫 <i>fu<sup>1</sup></i>
兒 <i>'rh</i>	一 <i>i<sup>4</sup></i>	兒 <i>'rh</i>	長 <i>ch'ang<sup>4</sup></i>	斤 <i>chin<sup>1</sup></i>	駱 <i>lo<sup>4</sup></i>	來 <i>lai<sup>2</sup></i>
	年 <i>nien<sup>2</sup></i>	的 <i>ti</i>	騎 <i>ch'i<sup>2</sup></i>	煤 <i>mei<sup>2</sup></i>	駝 <i>t'o</i>	餵 <i>wei<sup>4</sup></i>
	脫 <i>t'o<sup>1</sup></i>	餵 <i>wei<sup>4</sup></i>	的 <i>ti</i>	這 <i>chê<sup>4</sup></i>	駝 <i>t'o<sup>2</sup></i>	馬 <i>ma<sup>3</sup></i>

Tell the *ma-fu* to come and feed the horse.

Obs.—*Ma-fu*: *lit.*, horse man (239).

That camel has a load of 400 catties of coal.

This beast is constantly ridden; he must be well fed.

Camels cast their coats once a year.

Obs.—*Lit.*, camels one year put off one time wool.

413. 跟 *kén<sup>1</sup>*, the heel; hence, to follow, to accompany. It often takes the place of the preposition *with*; as *kén<sup>1</sup> wo<sup>3</sup> ch'ü<sup>4</sup>*, go with me.

414. 班 *pan<sup>1</sup>*, properly, any set of persons organised to act together, as a troop of players, a set of chair-bearers, a guard, etc. *Kén<sup>1</sup>-pan<sup>1</sup>-ti* or *kén<sup>1</sup>-pa<sup>1</sup>-rh-ti*, the servant or servants of an official of rank; a general servant or valet is also called *hsia<sup>4</sup> jén<sup>2</sup>* (*lit.*, under man). By common usage, *k'ín<sup>1</sup>-pa<sup>1</sup>-rh-ti* is the term applied to the servants of foreigners in Peking; there are other terms for domestics, which will be met with later.

415. 裝 *chuang<sup>1</sup>*, to put into; to contain.

416. 帶 *tai<sup>4</sup>*, a girdle (with *tzü*); to lead; to bring; also, as will be seen later, a stretch or strip of country, etc.

417. 馱 *to<sup>4</sup>*, a beast's load.

418. Examples:—

沒 <i>mei<sup>2</sup></i>	那 <i>na<sup>4</sup></i>	下 <i>hsia<sup>4</sup></i>	去 <i>ch'ü<sup>4</sup></i>	來 <i>lai<sup>2</sup></i>	外 <i>wai<sup>4</sup></i>	我 <i>wo<sup>3</sup></i>
有 <i>yu<sup>3</sup></i>	一 <i>i<sup>4</sup></i>	那 <i>na<sup>4</sup></i>	這 <i>chē<sup>4</sup></i>	你 <i>ni<sup>3</sup></i>	帶 <i>tai<sup>4</sup></i>	的 <i>ti</i>
	隻 <i>chih<sup>1</sup></i>	麼 <i>mo</i>	個 <i>ko<sup>4</sup></i>	跟 <i>kén<sup>1</sup></i>	了 <i>liao</i>	跟 <i>kén<sup>1</sup></i>
	船 <i>ch'uan<sup>2</sup></i>	多 <i>to<sup>1</sup></i>	箱 <i>hsiang<sup>1</sup></i>	我 <i>wo<sup>3</sup></i>	一 <i>i<sup>4</sup></i>	班 <i>pan<sup>1</sup></i>
	裝 <i>chuang<sup>1</sup></i>	的 <i>ti</i>	子 <i>tzü</i>	上 <i>shang<sup>4</sup></i>	匹 <i>p'i<sup>1</sup></i>	的 <i>ti</i>
	好 <i>hao<sup>3</sup></i>	東 <i>tung<sup>1</sup></i>	裝 <i>chuang<sup>1</sup></i>	衙 <i>ya<sup>2</sup></i>	馬 <i>ma<sup>3</sup></i>	打 <i>ta<sup>3</sup></i>
	了 <i>liao</i>	西 <i>hsi<sup>1</sup></i>	不 <i>pu<sup>2</sup></i>	門 <i>mén<sup>2</sup></i>	回 <i>hui<sup>2</sup></i>	口 <i>k'ou<sup>3</sup></i>

My servant has come back from beyond the frontier with a horse.

*Obs.*—*Ta*, here a preposition, from.

Go with me to the yamên.

This box won't hold all these things.

*Obs.*—Won't hold: *lit.*, put into not down.

Is that ship loaded yet? (Is the loading of it completed (*hao liao*)?)

419. 追 *chui<sup>1</sup>*, to pursue; to follow up; to prosecute, as a claim or an inquiry. *Chui<sup>1</sup> shang<sup>4</sup>*, to overtake.

420. 趕 *kan<sup>3</sup>*, also to pursue. It appears to have much the same sense as the preceding, but also means to drive; as *kan<sup>3</sup> ch'ü<sup>1</sup>*, to drive a cart; *kan<sup>3</sup> lü<sup>2</sup>*, to drive a donkey.

421. 喚 *huan<sup>4</sup>*, to call aloud; commonly combined with *chiao<sup>4</sup>*, to call.

422. 無 *wu<sup>2</sup>*, not to be; not to have. The opposite of *yu<sup>3</sup>*, to be; to have.

423. 利 *li*<sup>4</sup>, commonly, profit; advantage. Properly, sharp-edged; hence, with the following character, *hai*<sup>4</sup>, terrible, terribly.

424. 害 *hai*<sup>4</sup>, harm; hurt. Also, to receive or suffer injury, etc.; as *hai*<sup>4</sup> *ping*<sup>4</sup>, to get ill, to catch an illness; *hai*<sup>4</sup> *p'a*<sup>4</sup>, to be afraid.

425. Examples:—

里 <i>li</i>	錯 <i>ts'o</i> <sup>4</sup>	熱 <i>je</i> <sup>4</sup>	在 <i>tsai</i> <sup>4</sup>	們 <i>mên</i> <sup>2</sup>	車 <i>ch'e</i> <sup>1</sup>	你 <i>ni</i> <sup>3</sup>
無 <i>wu</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>	得 <i>té</i>	那 <i>na</i> <sup>4</sup>	趕 <i>kan</i> <sup>3</sup>	的 <i>ti</i>	快 <i>k'uai</i> <sup>4</sup>
雲 <i>yün</i> <sup>2</sup>	無 <i>wu</i> <sup>2</sup>	利 <i>li</i> <sup>4</sup>	兒 <i>'rh</i>	快 <i>k'uai</i> <sup>4</sup>	趕 <i>kan</i> <sup>3</sup>	去 <i>ch'ü</i> <sup>4</sup>
	心 <i>hsin</i> <sup>1</sup>	害 <i>hai</i> <sup>4</sup>	叫 <i>chiao</i> <sup>4</sup>	些 <i>hsieh</i> <sup>1</sup>	牛 <i>niu</i> <sup>2</sup>	追 <i>chui</i> <sup>1</sup>
	的 <i>ti</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>	喚 <i>huan</i> <sup>4</sup>	兒 <i>'rh</i>	的 <i>ti</i>	他 <i>t'a</i> <sup>1</sup>
	萬 <i>wan</i> <sup>4</sup>	這 <i>ch'é</i> <sup>4</sup>	天 <i>t'ien</i> <sup>1</sup>	誰 <i>shui</i> <sup>2</sup>	惜 <i>tsa</i> <sup>2</sup>	趕 <i>kan</i> <sup>3</sup>

Go after him quickly.

A carter. A herd-boy.

Let us get on quicker.

Who is calling (or crying) out there?

The day is terribly hot.

His error was unintentional.

Not a cloud all round.

426. Learn also the following:—

春 *ch'un*<sup>1</sup>, spring.

秋 *ch'iu*<sup>1</sup>, autumn.

夏 *hsia*<sup>4</sup>, summer.

冬 *tung*<sup>1</sup>, winter.

427. Examples:—

明 <i>ming</i> <sup>2</sup>	去 <i>ch'ü</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>	颯 <i>kua</i> <sup>1</sup>	天 <i>t'ien</i> <sup>1</sup>	夏 <i>hsia</i> <sup>4</sup>	春 <i>ch'un</i> <sup>1</sup>
年 <i>nien</i> <sup>2</sup>	年 <i>nien</i> <sup>2</sup>	冬 <i>tung</i> <sup>1</sup>	起 <i>ch'i</i> <sup>3</sup>	的 <i>ti</i>	天 <i>t'ien</i> <sup>1</sup>	天 <i>t'ien</i> <sup>1</sup>
冬 <i>tung</i> <sup>1</sup>	夏 <i>hsia</i> <sup>4</sup>	天 <i>t'ien</i> <sup>1</sup>	涼 <i>liang</i> <sup>2</sup>	時 <i>shih</i> <sup>2</sup>	熱 <i>je</i> <sup>4</sup>	暖 <i>nuan</i> <sup>3</sup>
天 <i>t'ien</i> <sup>1</sup>	天 <i>t'ien</i> <sup>1</sup>	冷 <i>léng</i> <sup>3</sup>	風 <i>féng</i> <sup>1</sup>	候 <i>hou</i> <sup>4</sup>	秋 <i>ch'iu</i> <sup>1</sup>	和 <i>huo</i>

Spring is warm.

Summer is hot.

In autumn cool breezes begin to blow.

Winter is cold.

Last summer.

Next winter.

## EXERCISE XVI.

好 在 是 西 不 一 那 1  
帶 在 是 甚 不 了 個 駱 駝  
了 箱 甚 麼 好 這 個 牲 子 太  
。 子 裏 話、帶、些 口 重  
就 裝 這 東 駝 重

1. That is too heavy a load; one animal cannot carry it. It will be difficult to carry all these things. What are you talking about? pack them in a box and you can carry them easily enough.

裝 的 有 皮 西 人 道 行 2  
得 甚 木 子 箱 人 帶 兒 李 是  
麼 頭 做 的、有 東 的 客 走  
都 做 的、有 東 的 客 走

2. The expression *hsing-li* comprises whatever a traveller carries with him. Trunks are made, some of leather, some of wood, and will hold all sorts of things.

包 那 拏 起 用 是 包 3  
起 小 毡 來 甚 把 上  
來 箱 子 他 麼 把 東 包  
了 子 把 是 包 西 兒

3. *Pao<sup>1</sup> shang pao<sup>1</sup>-rh* (to make a bundle) is to wrap up things in anything. He has wrapped up that small box in a rug.

得 到 的 零 甚 帶 那 4  
餓 店 道 碎 麼 了 口  
牲 裏 兒 東 是 來 袋  
口 就 上 西 裝 做 你

4. What have you brought that bag for? To put odds and ends into. On a journey the beasts have to be fed as soon as one arrives at an inn.

Obs.—Note the force of *chiu*, as soon as; *lit.*, arriving at an inn one must then and there (*chiu*) feed the animals.

不 兒 走 子 心 外 駱 5  
了 起 要 都 着 來 駝  
城 身 不 齊 行 的 都  
了 怕 快 了 李 你 是  
。 起 點 就 駱 小 口

5. Camels all come from beyond the frontier. Take care of the baggage; when the packages are all there, we will start. If we don't get off quickly, I am afraid we sha'n't save the gates.

Obs. 1.—All there: *lit.*, if the baggage be all *ch'i*, complete (Radical 210).

Obs. 2.—Get off, start: *lit.*, raise the body; *q.d.*, to be on the move.

Obs. 3.—Save the gates: *lit.*, shall not catch up the city wall; i.e., shall not reach the city in time to get in before the gates are shut.

趕車裝的他使跟6  
不走在把叫喚班  
上了、車箱跟的的  
了。他上、子班人。是

6. The *kên<sup>1</sup>-pan<sup>1</sup>* are they who take orders (your servants). He ordered a servant to put his box (or boxes) into the cart (or carts), but the cart had started and he could not catch it up.

*Obs.* 1.—In southern "mandarin" an individual servant is spoken of as a *kên-pan*; in Peking as *kên-pan-ti*, or oftener, *kên-pa.<sup>2</sup>rh-ti*.

*Obs.* 2.—Take orders: *lit.*, are those whom [one] sends and calls.

說子說騾子。西駝牲7  
可得、馱驢就着的口  
不馬子、馱叫的身  
大馱都子、馱東上

7. The things which a beast bears on its back are called a *to<sup>4</sup>-tzŭ*. One may speak of an ass or a mule *to<sup>4</sup>-tzŭ*, but seldom of a horse *to<sup>4</sup>-tzŭ*.

是可不的趕了後的我8  
追不知看上、半頭跟出  
我知見我天頭追班門  
呢。道他老也我、的去  
他跑、遠沒追在他

8. After I had gone out his servant came after me, but though he pursued me for a good while he did not overtake me; I did see him at a great distance running, but I did not know he was after me.

*Obs.* 1.—A good while: *lit.*, half the day.

*Obs.* 2.—A great distance: *lao*, old, is sometimes used as an adverb of intensity; you can say also *lao<sup>3</sup> tsao<sup>3</sup> ti*, very early.

他上論怕上快呢。那9  
就你趕趕他。跑他個  
是快得得不他。跑他可以出人在  
了。跑上上早可以去了、那  
着趕罷。走起、了、那  
追不無了、得你兒

9. Where is that man? He has gone out; if you run fast [enough] you will be able to overtake him. He is gone some time (*lit.*, early); I fear it will not be possible to overtake him. Whether he is to be overtaken or not, you just run after him as hard as you can.

*Obs.* 1.—Fast enough: *lit.*, running quickly you will be able to achieve coming up with him.

*Obs.* 2.—As hard as you can: *lit.*, quick running pursue [him], then it will be right (or well).

## Turn the following into Chinese. (KEY, EXERCISE XVI.)

1. Everyone, no matter who, when going on a journey must take baggage with him.

2. The cart will soon be here; get your luggage and boxes ready. The bundle of clothes and the bag have still to be made up.

*Obs.*—Get ready: *ta<sup>3</sup> tien<sup>3</sup>* (*lit.*, beat and point); to arrange and check off: *Tien<sup>3</sup>*, short for *tien<sup>3</sup> shu<sup>2</sup>-rh*, to count or check the number.

3. The carpet on the floor of this room is dusty, it must be taken out and beaten; the table-cloth is very dirty, too, and will have to be washed.

*Obs.*—Is dusty: *yu liao t'u liao*. Note the repetition of the particle *liao*, which does not here mark the past tense, but is simply a final expletive.

4. Tell the *ma-fu* to feed the animals. I am going out in a little while, and I don't want anybody with me; tell my boy to pack up the things I am taking with me.

*Obs.* 1.—Feed the beasts: *pa shêng-k'ou wei shang*; *shang* signifying the completion of the act. *Wei shêng-k'ou* would be equally correct.

*Obs.* 2.—With: *kên*.

5. For carrying things about with one, animals are always used in the North; these loads are called *to<sup>4</sup>-tzü*. There are donkey *to<sup>4</sup>-tzü* and mule *to<sup>4</sup>-tzü*; a camel's [load] may

also be called a *to<sup>4</sup>-tzü*. *T'o<sup>2</sup>-chiao<sup>4</sup>* (a litter) is a *chiao<sup>4</sup>-tzü* (sedan-chair) carried by mules.

6. You walk so quickly I cannot keep up with you.

*Obs.* 1.—So: *lit.*, this kind or fashion.

*Obs.* 2.—Not keep up: *lit.*, follow not up.

7. He has not been gone out long; hurry after him and tell him I have some more things to give him to take.

*Obs.*—Long: not a great *kung-fu*, while.

8. I have a small matter I want to employ you on: go to him and borrow a little money for me; no matter whether he says he has or has not got any, you must positively get a small loan for me.

*Obs.* 1.—A little money: *lia ch'ien<sup>2</sup>-rh*; *lit.*, two cash.

*Obs.* 2.—For me: this is indicated here by the verb *lai*, to come.

9. He is a dreadful fellow.

*Obs.*—*Hao*, good, is often used as a substitute for *kên*, very.

10. Summer is dreadfully hot; winter is terribly cold; these are expressions for great heat and great cold. The seasons when it is neither hot nor cold are spring and autumn.

*Obs.*—Expression: *hua t'ou<sup>2</sup>-rh*; *lit.*, heads of talk.

428. 腦 *nao<sup>3</sup>*, the brains, when used with *tzü*; when followed by *tai<sup>4</sup>*, a bag, it means the head, but, with the exception of the human head, the term *nao<sup>3</sup> tai<sup>4</sup>* is only used for the heads of animals whose names are composed of more than one word, as *lao<sup>2</sup> hu<sup>3</sup>*, a tiger, etc.

429. 辮 *pien<sup>4</sup>*, the pigtail or queue worn by the Chinese.

430. 朵 *to<sup>3</sup>*, a bud; the lobe of the ear.

431. 眼 *yen<sup>3</sup>*, the eye; often used with the following; the numerative of wells.

432. 睛 *ching<sup>1</sup>*, the pupil of the eye.

433. 嘴 *tsui<sup>3</sup>*, the mouth.

434. 唇 *ch'un<sup>2</sup>*, the lips.

435. 鬚 *hu<sup>2</sup>*, the beard or moustache.

## 436. Examples :—

的 <i>ti</i>	嘴 <i>tsui<sup>3</sup></i>	唇 <i>ch'un<sup>2</sup></i>	隻 <i>chih<sup>1</sup></i>	的 <i>ti</i>	髮 <i>fa</i>	大 <i>ta<sup>4</sup></i>
飯 <i>fan<sup>4</sup></i>	裡 <i>li<sup>3</sup></i>	上 <i>shang<sup>4</sup></i>	眼 <i>yen<sup>3</sup></i>	耳 <i>êrh<sup>3</sup></i>	打 <i>ta<sup>3</sup></i>	腦 <i>nao<sup>3</sup></i>
不 <i>pu<sup>4</sup></i>	說 <i>shuo<sup>1</sup></i>	的 <i>ti</i>	睛 <i>ching<sup>1</sup></i>	朵 <i>to<sup>3</sup></i>	一 <i>i<sup>4</sup></i>	袋 <i>tai<sup>4</sup></i>
要 <i>yao<sup>4</sup></i>	好 <i>hao<sup>3</sup></i>	鬚 <i>hu<sup>2</sup></i>	打 <i>ta<sup>3</sup></i>	聽 <i>t'ing<sup>1</sup></i>	條 <i>t'iao<sup>2</sup></i>	梳 <i>shu<sup>1</sup></i>
說 <i>shuo<sup>1</sup></i>	話 <i>hua<sup>4</sup></i>	子 <i>tzŭ</i>	辦 <i>pien<sup>4</sup></i>	不 <i>pu<sup>4</sup></i>	辦 <i>pien<sup>4</sup></i>	好 <i>hao<sup>3</sup></i>
話 <i>hua<sup>4</sup></i>	滿 <i>man<sup>3</sup></i>	短 <i>tuan<sup>3</sup></i>	子 <i>tzŭ</i>	臭 <i>chên<sup>1</sup></i>	子 <i>tzŭ</i>	了 <i>liao</i>
	嘴 <i>tsui<sup>3</sup></i>	他 <i>t'a<sup>1</sup></i>	嘴 <i>tsui<sup>3</sup></i>	一 <i>i<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>	頭 <i>t'ou<sup>2</sup></i>

A big head.

When you have combed your hair well, do it into a pigtail. See 241.

His ear is incorrect ; or, he does not hear distinctly.

One eye.

To plait the quene.

The hair on the lip is short.

He speaks fair.

Don't speak with your mouth full.

437. 腋 *ko<sup>1</sup>, k'ê<sup>1</sup>*, properly, the armpit ; not used alone.

438. 臂 *pei<sup>4</sup>*, the arm in general.

439. 指 *chih<sup>3</sup>*, the finger ; to point to ; to point out ; to point at. *Chih<sup>2</sup>-t'ou*, the finger or toe. Note the change of tone.

440. 甲 *chia<sup>3</sup>*, the nails. *Chih<sup>1</sup>-chia<sup>3</sup>*, the nails, whether of the hand or foot. Note the tone of *chih*, which must be emphasised.

441. 腰 *yao<sup>1</sup>*, the loins ; the waist.

442. 腿 *t'ui<sup>3</sup>*, the thigh ; the legs.

## 443. Examples :—

短 <i>tuan<sup>3</sup></i>	乏 <i>fa<sup>2</sup></i>	有 <i>yu<sup>3</sup></i>	看 <i>k'an<sup>4</sup></i>	用 <i>ying<sup>4</sup></i>	粗 <i>ts'u<sup>1</sup></i>	那 <i>na<sup>4</sup></i>
拿 <i>na<sup>2</sup></i>	了 <i>liao</i>	兩 <i>liang<sup>3</sup></i>	腰 <i>yao<sup>1</sup></i>	指 <i>chih<sup>2</sup></i>	你 <i>ni<sup>3</sup></i>	個 <i>ko<sup>4</sup></i>
不 <i>pu<sup>4</sup></i>	我 <i>wo<sup>3</sup></i>	條 <i>t'iao<sup>2</sup></i>	裡 <i>li<sup>3</sup></i>	頭 <i>t'ou<sup>2</sup></i>	的 <i>ti</i>	人 <i>jên<sup>2</sup></i>
著 <i>chao<sup>3</sup></i>	的 <i>ti<sup>1</sup></i>	腿 <i>t'ui<sup>3</sup></i>	有 <i>yu<sup>3</sup></i>	指 <i>chih<sup>3</sup></i>	指 <i>chih<sup>1</sup></i>	的 <i>ti</i>
他 <i>t'a<sup>1</sup></i>	腋 <i>ko<sup>1</sup></i>	都 <i>tou<sup>1</sup></i>	錢 <i>ch'ien<sup>2</sup></i>	給 <i>kei<sup>3</sup></i>	甲 <i>chia<sup>3</sup></i>	腋 <i>ko<sup>1</sup></i>
	臂 <i>pei<sup>4</sup></i>	走 <i>tsou<sup>3</sup></i>	沒 <i>mei<sup>2</sup></i>	我 <i>wo<sup>3</sup></i>	快 <i>k'uai<sup>4</sup></i>	臂 <i>pei<sup>4</sup></i>

That man's arm is thick.

Your nails are sharp.

Point it out to me with your finger.

Have you any money in your waistbelt ?

*Obs.—Lit.*, in your waist ; a Chinaman's purse is attached to his girdle.

Both my legs are tired out with walking.

My arm is short ; I cannot get hold of him.

444. 結 *chieh<sup>2</sup>*, to knot, bind, or collect together ; hence, to conclude, to finish. When used with the following as an adjective, it means substantial, strong, or vigorous, and is pronounced *chieh<sup>1</sup>-shih<sup>1</sup>*.

*N. B.*—The *chieh* must be emphasised.



445. 實 *shih*<sup>2</sup>, true; sound; solid, as opposed to hollow. *Shih*<sup>2</sup> *tsai*<sup>4</sup>, in reality; truly; really.  
 446. 軟 *juan*<sup>3</sup>, soft.  
 447. 弱 *jo*<sup>4</sup>, weak.  
 448. 抓 *chua*<sup>1</sup>, to catch or claw hold of, as a man with his hand, or a bird with its talons; to clutch.  
 449. 拉 *la*<sup>1</sup>, to pull; to drag.  
 450. 拽 *chuai*<sup>4</sup>, to haul at. The dictionaries give a different sound to this character, but the colloquial pronunciation is as above.

451. Examples:—

住 <i>chu</i> <sup>4</sup>	拉 <i>la</i> <sup>1</sup>	過 <i>kuo</i> <sup>4</sup>	拽 <i>chuai</i> <sup>4</sup>	結 <i>chieh</i> <sup>1</sup>	弱 <i>jo</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>
我 <i>wo</i> <sup>3</sup>	破 <i>p'o</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>	住 <i>chu</i> <sup>4</sup>	實 <i>shih</i>	沒 <i>mei</i> <sup>2</sup>	的 <i>ti</i>
的 <i>ti</i>	了 <i>liao</i>	不 <i>pu</i> <sup>2</sup>	罷 <i>pa</i> <sup>4</sup>	馬 <i>ma</i> <sup>3</sup>	有 <i>yu</i> <sup>3</sup>	身 <i>shén</i> <sup>1</sup>
手 <i>shou</i> <sup>3</sup>	衣 <i>i</i> <sup>1</sup>	要 <i>yao</i> <sup>4</sup>	把 <i>pa</i> <sup>3</sup>	要 <i>yao</i> <sup>4</sup>	去 <i>ch'ü</i> <sup>4</sup>	子 <i>tzü</i>
了 <i>liao</i>	裳 <i>shang</i> <sup>1</sup>	拉 <i>la</i> <sup>1</sup>	卓 <i>cho</i> <sup>1</sup>	跑 <i>p'ao</i> <sup>3</sup>	年 <i>nien</i> <sup>2</sup>	今 <i>chin</i> <sup>1</sup>
	他 <i>t'a</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>	子 <i>tzü</i>	把 <i>pa</i> <sup>3</sup>	那 <i>na</i> <sup>4</sup>	年 <i>nien</i> <sup>2</sup>
	抓 <i>chua</i> <sup>1</sup>	怕 <i>p'a</i> <sup>4</sup>	拉 <i>la</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>	麼 <i>mo</i>	軟 <i>juan</i> <sup>3</sup>

I am weak this year, not so strong as I was last year.

The horse is going to bolt; hold on to him.

Haul that table over.

Don't drag him, or you may tear his clothes.

He grasped me by the hand.

452. 病 *ping*<sup>4</sup>, illness; disease.

453. 疼 *t'eng*<sup>2</sup>, pain, whether from wound or sickness; intensity of kindly feeling. *T'eng ai*<sup>4</sup>, tender love, or to love tenderly.

454. 奇 *ch'i*<sup>2</sup>, strange (in a good sense).

455. 怪 *kuai*<sup>4</sup>, monstrous; strange (in a bad sense). Often used with the foregoing. *Kuai*<sup>4</sup> can also be used verbally; to take offence at; to be astonished at.

456. 怎 *tsén*<sup>3</sup>, how? what? In Peking never met with colloquially except when followed by *mo*<sup>1</sup> (23), and then the final *n* is not heard, the dissyllable being pronounced *tsém*<sup>3</sup>-*mo*, with the emphasis on the first syllable.

457. Examples:—

這 <i>ché</i> <sup>4</sup>	奇 <i>ch'i</i> <sup>2</sup>	疼 <i>t'eng</i> <sup>2</sup>	怪 <i>kuai</i> <sup>4</sup>	疼 <i>t'eng</i> <sup>2</sup>	我 <i>wo</i> <sup>3</sup>
是 <i>shih</i> <sup>4</sup>	怪 <i>kuai</i> <sup>4</sup>	嘴 <i>tsui</i> <sup>3</sup>	不 <i>pu</i> <sup>4</sup>	的 <i>ti</i>	病 <i>ping</i> <sup>4</sup>
怎 <i>tsén</i> <sup>3</sup>	不 <i>pu</i> <sup>4</sup>	乾 <i>kan</i> <sup>1</sup>	得 <i>té</i> <sup>2</sup>	了 <i>liao</i> <sup>3</sup>	得 <i>té</i>
麼 <i>mo</i>	奇 <i>ch'i</i> <sup>2</sup>	你 <i>ni</i> <sup>3</sup>	你 <i>ni</i> <sup>3</sup>	不 <i>pu</i> <sup>4</sup>	利 <i>li</i> <sup>4</sup>
了 <i>liao</i>	怪 <i>kuai</i> <sup>4</sup>	說 <i>shuo</i> <sup>1</sup>	頭 <i>t'ou</i> <sup>2</sup>	得 <i>té</i> <sup>2</sup>	害 <i>hai</i> <sup>4</sup>

I am terribly ill.

I am in awful pain.

No wonder your head is sore and your mouth dry.

Obs.—No wonder: *lit.*, [you] astonished not can [be] that, etc.

Don't you think it strange?

How is this? or, how did this come about?

## EXERCISE XVII.

看聽人辯腦有  
不聽不老子  
真不真了得  
眼耳梳你  
睛朶了。個  
叫頭

1. A man's *t'ou*<sup>2</sup> has *nao*<sup>3</sup>-*tzŭ* (brains) inside it, and is accordingly called *nao*<sup>3</sup>-*tai*<sup>4</sup> (his brain bag). Your queue must be combed. When a man is old he can neither bear well (*lit.*, truly) with his ears nor see clearly (distinctly) with his eyes.

了。叫個我  
他馬心  
走不疼  
乏肯這  
得子  
很眼  
奇睛  
怪長  
那  
個  
人  
鼻

2. That man has a very odd-looking countenance. I am too foud of this horse to let him tire himself.

*Obs.*—Countenance: *lit.*, that man's nose and eyes=his face, growing has attained to singularity. In this and similar combinations, *chang*<sup>3</sup>, to grow, must generally be construed *is*; much as we say is turning out, or, has turned out.

軟個布很人結這  
和坐結本軟實個  
兒實地弱那人  
很這的得個很

3. This man is very strong (sound); that man is very feeble. Native cloth is very strong. This seat is very soft (or comfortable).

*Obs.* 1.—Strong: note that *chieh*<sup>1</sup> must be strongly emphasised.

*Obs.* 2.—Note *tso*<sup>4</sup>-*rh*, a seat; there is another form of the character.

*Obs.* 3.—*Juan*<sup>3</sup>-*huo*: *lit.*, soft and comfortable. Cf. *nuan*<sup>3</sup>-*huo*, warm.

些管不事軟不病你  
個得了我弱不過麼的  
人。了我實在這是一身沒有身子  
那怎麼管件子有病有

4. Have you anything the matter with you? No, I am not ill; only weak. I really cannot manage (or, look after) this matter. How can I possibly look after (or control) so many men?

不騎天你着買很這  
住。着兒餒是。他老一  
怕瞧他老罷。實匹  
拉罷、幾實、看。你馬

5. This horse is very quiet; won't you buy him? (or, you had better buy him). He looks quiet enough, but you feed him up for a few days, and then see; were you to ride him I doubt if you could hold him.

*Obs.*—Quiet: *lit.*, old and sound, sincere, or honest; the term is applied to men as well as animals.

都連年了。的。年。僭 6  
不家病是。的。鬍。年。們  
認裏得。我。子。沒。有。這  
得。的。利。我。這。都。見。五  
我。人。害。幾。白。你。六

6. In these five or six years that you and I have not met your beard has turned quite white. That's because I have been sadly ailing for some years; even my own family don't recognise me.

指起有破人。着。道 7  
頭來。病。了。兩。的。兒  
疼。我。直。腰。腿。那。上  
的。不。上。都。個。躺

7. That man who is lying on the road has both his legs injured (or ulcerated). To have something the matter with the back (loins) that makes it impossible to stand upright (or, straighten oneself). My finger is sore (or, pains me).

做事。輾。了。是。有。走。你 8  
不。我。了。是。是。病。是。這  
來。實。這。腰。人。麼。身。麼  
在。個。都。腿。老。不。上。慢

8. Do you walk so slowly because you have something the matter with you? No, it is age which makes me weak both in the back and limbs. I really cannot do this.

破。的。麼。的。了。唇。有。他 9  
了。的。長。指。那。子。病。的  
。的。把。甲。女。都。連。舌  
。的。他。那。人。破。嘴。頭

9. There is something the matter with his tongue, and both it and his lips have broken out. That woman's nails were so long that when she clutched hold of his arm they tore it.

說子。拽。這。事。我。你 10  
就呢。是。麼。麼。是。這  
是。有。甚。拉。要。有。麼  
了。話。麼。拉。沒。甚。拽  
。直。樣。拽。事。麼。着

10. Why do you drag at me like that? it is not seemly (*lit.*, what fashion is it?) to claw me so for no reason. [If] you have anything to say, just say it out straight.

*Obs.*—For no reason: *lit.*, if (*yao* for *jo*) you have no business, thus to drag drag, clutch clutch, is what fashion? There being talk straight speak, then it will do.

## Turn the following into Chinese. (KEY, EXERCISE XVII.)

1. How can anyone go and speak to him about this matter? Why are you so weak? After all the man has only one head (*i.e.*, is much the same as anyone else), what are you afraid of him for?

*Obs.* 1.—How can, etc.: *lit.*, this matter cause men how go with him speak.

*Obs.* 2.—After all: *lit.*, also not more.

*Obs.* 3.—What for: *tsə shên-mə*.

2. When a man comes to be old, he breaks down in every way; his ears do not hear distinctly, his eyes do not see true, and in speaking his lips even are of no use.

*Obs.*—Breaks down in every way: *yang yang-'rh tou pu hsing*; *lit.*, kind kind all not work, move, or act. Note the plurality obtained by repetition: *yang yang-'rh*, each or every kind; *jên jên-'rh*, each or every man. It must be remembered, however, that only certain substantives form the adjective pronoun *each* or *every* by duplication. We could not say, for instance, *chə chə*, every table; *'i 'i*, every chair.

*Obs.* 2.—No use: *pu chung yang*, do not fulfil, or accomplish, use. See 303.

3. In spring the weather is too dry; my lips are liable to chap.

*Obs.* 1.—Weather: see 232.

*Obs.* 2.—Liable: this is frequently rendered by *ai*, to love, to be prone to.

458. 眉 *mei<sup>2</sup>*, eyebrows.

459. 鬢 *pin<sup>4</sup>*, the hair on the temples.

460. 腮 *sai<sup>1</sup>*, the jaws; probably, inside the cheek. Generally combined with the following.

461. 頰 *chia<sup>4</sup>*, *chieh<sup>4</sup>*, the jaws; probably, the cheek on the outside.

462. 巴 *pa<sup>1</sup>*, the name of a place; used corruptly as part of the combination *hsia<sup>4</sup>-pa<sup>1</sup>*, the chin.

463. 頰 *k'o<sup>1</sup>*, the lower part of the face; colloquially, only used with the foregoing, with which it is identical.

464. Examples:—

喝 <i>ho<sup>1</sup></i>	腮 <i>sai<sup>1</sup></i>	得 <i>tê</i>	鬢 <i>hu<sup>2</sup></i>	巴 <i>pa<sup>1</sup></i>	腮 <i>sai<sup>1</sup></i>	眉 <i>mei<sup>2</sup></i>
了 <i>liao</i>	就 <i>chiu<sup>4</sup></i>	很 <i>hên<sup>3</sup></i>	子 <i>tzŭ</i>	頰 <i>k'o<sup>1</sup></i>	頰 <i>chieh<sup>4</sup></i>	毛 <i>mao<sup>2</sup></i>
酒 <i>chiu<sup>3</sup></i>	知 <i>chih<sup>1</sup></i>	看 <i>k'an<sup>4</sup></i>	眉 <i>mei<sup>2</sup></i>	兒 <i>'rh</i>	下 <i>hsia<sup>4</sup></i>	鬢 <i>pin<sup>4</sup></i>
了 <i>liao</i>	道 <i>tao<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>	毛 <i>mao<sup>2</sup></i>	連 <i>lien<sup>2</sup></i>	巴 <i>pa<sup>1</sup></i>	角 <i>chiao<sup>3</sup></i>
	他 <i>t'a<sup>1</sup></i>	兩 <i>liang<sup>3</sup></i>	長 <i>chang<sup>2</sup></i>	鬢 <i>pin<sup>4</sup></i>	下 <i>hsia<sup>4</sup></i>	兒 <i>'rh</i>

4. With so little hair as this to make a pigtail! why! it appears to me it isn't so long as a man's beard.

5. Look what a long beard he has!

6. Don't pull me about like that, your nails are long; to spoil them would be a misfortune, and to scratch my arm would be equally so.

7. There is something the matter with his legs; in walking he drags them after him in great pain.

8. He appears to me to be just at the age when a man is strong; how is it that he is so weak?

*Obs.*—When a man is strong: *lit.*, the time when he has strength (*li<sup>4</sup>*) and breath (*ch'i<sup>4</sup>*).

9. Do you mean to say that if you haul and pull at a man in such a weak condition as this you can't pull him over on his back?

*Obs.*—*Lit.*, this kind of weak man; *lien*, together with, hauling, *tai*, and, clutching do you still fear not to pull him recumbent? Note the use of *lien* and *tai* as conjunctions.

10. I saw a man to-day with a very queer countenance.

*Obs.*—Countenance; *lit.*, face (*mien*) and eyes (*mu*).

Eyebrows. The hair on the temples.

The cheeks. The chin. The chin. *Sai<sup>1</sup> chieh<sup>4</sup>* is the inside of the cheeks, the outside of which is called *lien<sup>3</sup> tan<sup>4</sup>-tzü*; the gills of a fish are *sai<sup>1</sup> chieh<sup>4</sup>*.

Whiskers. Very long eyebrows.

Look at his cheeks and you will see that he has been drinking.

465. 脖 *po<sup>2</sup>*, the neck.

466. 喉 *sang<sup>3</sup>*, the throat, within and without.

467. 節 *chieh<sup>2</sup>*, joints, of the bones, the bamboo, etc.

468. 剃 *t'i<sup>4</sup>*, to shave; used only of shaving the head.

469. 刮 *kua<sup>1</sup>*, to scrape with a knife; to scrape the hair off an animal's skin. *Kua<sup>1</sup> lien<sup>3</sup>*, to shave the face.

470. Examples:—

幾 <i>chi<sup>3</sup></i>	兒, 'rh	竹 <i>chu<sup>2</sup></i>	頭 <i>t'ou<sup>2</sup></i>	不 <i>pu<sup>2</sup></i>	子 <i>tzü</i>	他 <i>t'a<sup>1</sup></i>
回 <i>hui<sup>2</sup></i>	你 <i>ni<sup>3</sup></i>	子 <i>tzü</i>	節 <i>chieh<sup>2</sup></i>	要 <i>yao<sup>4</sup></i>	疼, <i>t'eng<sup>2</sup></i>	的 <i>ti</i>
頭, <i>t'ou<sup>2</sup></i>	一 <i>i<sup>2</sup></i>	有 <i>yu<sup>3</sup></i>	兒, 'rh	這 <i>ché<sup>4</sup></i>	說 <i>shuo<sup>1</sup></i>	脖 <i>po<sup>2</sup></i>
刮 <i>kua<sup>1</sup></i>	個 <i>ko<sup>4</sup></i>	多 <i>to<sup>1</sup></i>	這 <i>ché<sup>4</sup></i>	麼 <i>mo</i>	話 <i>hua<sup>4</sup></i>	子 <i>tzü</i>
臉, <i>lien<sup>3</sup></i>	月 <i>yüeh<sup>4</sup></i>	少 <i>shao<sup>3</sup></i>	一 <i>i<sup>4</sup></i>	大, <i>ta<sup>4</sup></i>	噪 <i>sang<sup>3</sup></i>	長, <i>ch'ang<sup>2</sup></i>
	剃 <i>t'i<sup>4</sup></i>	節 <i>chieh<sup>2</sup></i>	桿 <i>kan<sup>3</sup></i>	骨 <i>ku<sup>2</sup></i>	子 <i>tzü</i>	噪 <i>sang<sup>3</sup></i>

His neck is long.

My throat is sore.

Don't speak so loudly.

*Obs.*—*Pu yao ché mo ta sang-tzü shuo hua* would be equally correct.

Joints of the bones.

How many joints has this bamboo?

*Obs.*—*Chu* has another numerative, *kén<sup>1</sup>*, which will be met with later.

How many times a month do you shave your head?

*Obs.*—Note that *t'i<sup>4</sup>* can only be used of shaving the head.

To shave the face.

471. 胸 *hsiung<sup>1</sup>*, the breast; in Peking, commonly called *hsiung<sup>1</sup> p'u<sup>2</sup>-tzü*. There is no recognised character for *p'u*, but the following is generally used, though its proper pronunciation is *fu<sup>3</sup>*.

472. 脯 *fu<sup>3</sup>, p'u<sup>2</sup>*.

473. 背 *pei<sup>4</sup>*, the back. *Pei<sup>1</sup>*, to carry on the back.

474. 脊 *chi<sup>3</sup>*, the spine.

475. 梁 *niang<sup>2</sup>*, the spine; properly read *liang<sup>2</sup>*, a horizontal beam. Note, *chi<sup>2</sup>-niang<sup>2</sup>*, the backbone, emphasising *chi<sup>2</sup>*.

476. 膀 *pang<sup>3</sup>*, the shoulders; seldom used alone.

477. 肚 *tu<sup>4</sup>*, the belly. *Tu<sup>3</sup>*, the entrails; used only of the entrails of animals.

## 478. Examples:—

肚 <i>tu<sup>4</sup></i>	肩 <i>chien<sup>1</sup></i>	脊 <i>chi<sup>2</sup></i>	麼 <i>mo</i>	你 <i>ni<sup>3</sup></i>	站 <i>chan<sup>4</sup></i>	胸 <i>hsiung<sup>1</sup></i>
子 <i>tzŭ</i>	膀 <i>pang<sup>3</sup></i>	梁 <i>niang<sup>2</sup></i>	東 <i>tung<sup>1</sup></i>	背 <i>pei<sup>4</sup></i>	在 <i>tsai<sup>4</sup></i>	脯 <i>p'u<sup>2</sup></i>
指 <i>chih<sup>2</sup></i>	兒 <i>'rh</i>	脊 <i>chi<sup>2</sup></i>	西 <i>hsi<sup>1</sup></i>	上 <i>shang<sup>4</sup></i>	我 <i>wo<sup>3</sup></i>	子 <i>tzŭ</i>
頭 <i>t'ou<sup>2</sup></i>	肚 <i>tu<sup>4</sup></i>	梁 <i>niang<sup>2</sup></i>	椅 <i>i<sup>3</sup></i>	背 <i>pei<sup>1</sup></i>	的 <i>ti</i>	疼 <i>t'êng<sup>2</sup></i>
肚 <i>tu<sup>4</sup></i>	子 <i>tzŭ</i>	背 <i>pei<sup>4</sup></i>	背 <i>pei<sup>4</sup></i>	著 <i>cho<sup>1</sup></i>	背 <i>pei<sup>4</sup></i>	不 <i>pu<sup>2</sup></i>
兒 <i>'rh</i>	腿 <i>t'ui<sup>3</sup></i>	兒 <i>'rh</i>	兒 <i>'rh</i>	甚 <i>shén<sup>2</sup></i>	後 <i>hou<sup>4</sup></i>	要 <i>yao<sup>4</sup></i>

My chest is sore.

Don't stand behind my back.

What are you carrying on your back?

The back of a chair.

The spine. The back between and below the shoulders.

The shoulders. The belly.

The calf of the leg. The fleshy tip of the finger.

Obs.—The thigh is *ta<sup>4</sup>-t'ui<sup>3</sup>*.

479. 波 *po<sup>1</sup>*, waves. *Shui<sup>3</sup> po<sup>1</sup>*, a ripple on the water.

480. 稜, 楞, *lêng<sup>2</sup>*, an edge; both forms are admissible.

481. 脚, 腳, *chiao<sup>3</sup>*, the feet; the first form is the commoner.

482. 踝 *huai<sup>2</sup>*, the ankle; colloquially, used only in the combination *huai<sup>2</sup>-tzŭ<sup>3</sup> ku<sup>3</sup>*, ankle-bone (or ankle).

483. 體 *t'ei<sup>3</sup>*, the body. With *mien<sup>4</sup>*, the face (Radical 176), the combination means respectable; very commonly also, of persons and things, nice-looking.

484. 斬 *chan<sup>3</sup>*, to behead.

485. 賊 *tsei<sup>2</sup>*, robbers; rebels; any malefactors.

486. 級 *chi<sup>2</sup>*, a step in gradation; the heads of criminals when cut off.

## 487. Examples:—

袋 <i>tai<sup>4</sup></i>	斬 <i>chan<sup>3</sup></i>	面 <i>mien<sup>4</sup></i>	了 <i>liao</i>	骨 <i>ku<sup>3</sup></i>	波 <i>po<sup>1</sup></i>
長 <i>ch'ang<sup>2</sup></i>	下 <i>hsia<sup>4</sup></i>	的 <i>ti</i>	他 <i>t'a<sup>1</sup></i>	兩 <i>liang<sup>3</sup></i>	稜 <i>lêng<sup>2</sup></i>
毛 <i>mao<sup>2</sup></i>	來 <i>lai<sup>2</sup></i>	人 <i>jèn<sup>2</sup></i>	是 <i>shih<sup>4</sup></i>	脚 <i>chiao<sup>3</sup></i>	蓋 <i>kai<sup>4</sup></i>
賊 <i>tsei<sup>2</sup></i>	的 <i>ti</i>	首 <i>shou<sup>3</sup></i>	個 <i>ko<sup>4</sup></i>	都 <i>tou<sup>1</sup></i>	兒 <i>'rh</i>
老 <i>lao<sup>3</sup></i>	賊 <i>tsei<sup>2</sup></i>	級 <i>chi<sup>2</sup></i>	很 <i>hén<sup>3</sup></i>	走 <i>tsou<sup>3</sup></i>	踝 <i>huai<sup>2</sup></i>
賊 <i>tsei<sup>2</sup></i>	腦 <i>nao<sup>3</sup></i>	是 <i>shih<sup>4</sup></i>	體 <i>t'ei<sup>3</sup></i>	疼 <i>t'êng<sup>2</sup></i>	子 <i>tzŭ</i>

The knee-cap. The ankle-bone (or ankle).

I have walked till both my feet are sore.

He is a most respectable man.

*Shou<sup>3</sup>-chi<sup>2</sup>* is the head of a malefactor when cut off.

The long-haired rebels. An old thief.

## EXERCISE XVIII.

女我個有了愛年 1  
 人要剃鬚四刮輕  
 們打頭子十臉的  
 梳辮的了。多人人  
 頭子。來。叫就到多

1. Most young men are in the habit of shaving their faces; when men get to forty or upwards they have beards. Send for a barber; I want my hair dressed. Women comb (or dress) the hair.

Obs. 1.—Most: note that *to*<sup>3</sup> does not mean all, but the greater part.

Obs. 2.—*Shu t'ou* is only applied to the female *coiffure*.

叫的年頭以是剃 2  
 長那不髮。外的那頭、  
 髮賊剃前的辮。剃  
 賊就頭些短子的

2. In the [Chinese] tonsure, what is shaved off is the short hair growing outside the pigtail. Some years ago the outlaws who did not shave the head were called long-haired rebels.

Obs.—Outside: *i wai*. One of the senses of *i* is to follow, hence with words indicating place it means in the direction of; thus, *i tung*, to the east of; *i wai*, outside of. The sentence literally construed is, shaving the head, that which is shaved is the queue towards outside short hair.

剃長面他個是說 3  
 頭得是長好說人  
 鋪。好說得人。他體  
 看。他體說。是面

3. When you say a man is *t'i<sup>3</sup>-mien<sup>4</sup>* you mean that he is a person of good character; when you say that such a person is *chang<sup>3</sup> t<sup>2</sup> t'i<sup>3</sup>-mien<sup>4</sup>* you mean that he is good-looking. A barber's shop.

剃都頭說體子他 4  
 頭是刮得面蓋那  
 刀。用臉剃也。得屋

4. You can also say that that house of so-and-so's is *t'i<sup>3</sup>-mien<sup>4</sup>* (that it is erected, *kai<sup>4</sup>*, in a respectable way). The *t'i<sup>4</sup>-t'ou<sup>2</sup>-tao<sup>1</sup>* (razor) is used both for shaving the head and the face.

吊學他了我用和剃我 5  
 了。問。肚子我胰水頭們  
 他。子背子。兒。不本  
 上。裏你你。也。使地  
 了。有罷。乏。不。温。人

5. We natives use neither warm water nor soap in shaving the head. If you are tired I'll carry you on my back. He is a man of learning. He has hanged himself.

Obs. 1.—Note *hsio<sup>3</sup>-wên<sup>3</sup>*, learning; the *hsio<sup>3</sup>* must be emphasised. The stomach is held by the Chinese to be the seat of intelligence.

Obs. 2.—*Shang tiao* (322) can only be used of suicide by hanging.

是不刀的見幾方明 6  
了。過不那說個官天  
重很一斬賊、要那  
就快、把賊聽斬地

6. The local authorities are going to behead several rebels (or malefactors) tomorrow; I am told that the sword with which criminals are beheaded is not very sharp, only heavy.

下打叫我黃麼兒你 7  
兒。了人昨那這上鼻  
一家兒是麼怎梁

7. How is it that the bridge of your nose is so yellow? Because someone hit me [there] yesterday.

*Obs.*—Hit: *lit.*, was hit by someone one blow. *Hsia*: *lit.*, a fall; *sc.*, a fall of the hand.

可刀個兒、四東四 8  
不楞角有個西方  
說。兒兒、四楞有的

8. Square things have four edges (*lêng<sup>2</sup>*) and four corners (*chiao<sup>3</sup>*); but [you can] not say *tao<sup>1</sup> lêng<sup>2</sup>-'rh* (the edge of a knife).

Turn the following into Chinese. (KEY, EXERCISE XVIII.)

1. How pretty that little girl belonging to the Li family has grown up to be; have you seen her?

*Obs.*—Girls are often called *ch'ien chin* (thousand [pieces of] gold), especially when speaking of them to their own parents.

2. Yes, I have seen her. She has heavy eyebrows, big eyes, and a high bridge to her nose; her hair on either temple is both black and bright; she has a fine skin, too, on her cheeks, a small chin, long neck, and slender waist, while she speaks out very distinctly; her feet also are not large, nor her figure clumsy; she is indeed [pretty], and no mistake.

*Obs.* 1.—Both: *yu* (Radical 29).

*Obs.* 2.—Figure: *lit.*, body and form, *shên<sup>1</sup> t'í<sup>2</sup>*.

*Obs.* 3.—Is indeed: *kuo<sup>3</sup> chên<sup>1</sup>*, in very truth.

3. Is it because he is ill that every bone in his body aches? No; it is because he is old and has not sufficient vitality.

*Obs.* 1.—Body: *man<sup>3</sup> shên*; *lit.*, full body of *ku-t'ou*, bones, *t'êng*, that ache.

*Obs.* 2.—Vitality: *lit.*, breath and blood, *ch'i hsiieh*.

4. To get the head or the face shaved one must send for a barber.

5. For a man's *hsiung<sup>1</sup>-ch'ien<sup>2</sup>* (breast) and *pei<sup>4</sup>-hou<sup>4</sup>* (back) the expressions *ch'ien<sup>2</sup>-hsin<sup>1</sup>* and *hou<sup>4</sup>-hsin<sup>1</sup>* may be used.

6. The bag contains heavy articles and will have to be carried on the back, or it may be placed on the shoulders.

7. What is the matter with you? your face has a bad colour. Are you lying down there because you have a stomach-ache?

*Obs.* 1.—What is the matter: *lit.*, you how? *ni tsêm<sup>3</sup>-mo liao*.

*Obs.* 2.—Colour; *lit.*, aspect colour, *ch'i sé<sup>4</sup>*. See 232.

8. It is not my stomach that aches; it is the ankle-bone of this foot, which a boy hit with a stone. Both it and my knee are dreadfully painful.

*Obs.*—Boy: *lit.*, small man. There is another expression for a boy or child, which will be met with later.

9. There are a whole lot of men's heads hanging up outside the city gate. A man told me they were, every one of them, the heads of criminals who had been decapitated.

*Obs.*—Hanging: *tiao<sup>4</sup>*; see 322. There is another expression for to hang.



488. 君 *chün*<sup>1</sup>, the Sovereign.
489. 民 *min*<sup>2</sup>, the people, as distinguished from their governors.
490. 主 *chu*<sup>3</sup>, a master. *Chün*<sup>1</sup> *chu*<sup>3</sup>; the term adopted in the British Treaty to designate Her Majesty the Queen.
491. 爵 *chio*<sup>2</sup>, *chüeh*<sup>2</sup>, *chiao*<sup>2</sup>, high rank, whether official or hereditary.
492. 位 *wei*<sup>4</sup>, properly, the position of a person, the place where he stands or sits. Specially, high position; hence, the numerative of gentlemen, scholars, and officials, also of cannon.
493. 參 *ts'an*<sup>1</sup>, to counsel. When combined with *jên*<sup>2</sup>, a man, read *shên*<sup>1</sup>; as *jên*<sup>2</sup>-*shên*<sup>1</sup>, ginseng. Also read *ts'ên*<sup>1</sup> (see 576).
494. 贊 *tsan*<sup>4</sup>, to assist; as *ts'an*<sup>1</sup>-*tsan*<sup>4</sup>, to aid with counsel and advice. Also, an official title. See Examples.
495. 尊 *tsun*<sup>1</sup>, honoured.
496. Examples:—

這 <i>ché</i> <sup>4</sup>	贊 <i>tsan</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	主 <i>chu</i> <sup>3</sup>	民 <i>min</i> <sup>2</sup>	君 <i>chün</i> <sup>1</sup>
一 <i>i</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	個 <i>ko</i> <sup>4</sup>	的 <i>ti</i> <sup>1</sup>	子 <i>tzü</i>	人 <i>jên</i> <sup>2</sup>	上 <i>shang</i> <sup>4</sup>
位 <i>wei</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	甚 <i>shén</i> <sup>2</sup>	爵 <i>chio</i> <sup>2</sup>	家 <i>chia</i> <sup>1</sup>	那 <i>na</i> <sup>4</sup>	小 <i>hsiao</i> <sup>3</sup>
是 <i>shih</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	麼 <i>mo</i>	位 <i>wei</i> <sup>4</sup>	主 <i>chu</i> <sup>3</sup>	是 <i>shih</i> <sup>4</sup>	民 <i>min</i> <sup>2</sup>
誰 <i>shui</i> <sup>2</sup>	尊 <i>tsun</i> <sup>1</sup>	爵 <i>chio</i> <sup>2</sup>	尊 <i>tsun</i> <sup>1</sup>	兒 <i>'rh</i>	個 <i>ko</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>
	重 <i>chung</i> <sup>4</sup>	位 <i>wei</i> <sup>4</sup>	貴 <i>kuei</i> <sup>4</sup>	船 <i>ch'uan</i> <sup>2</sup>	民 <i>min</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>
	人 <i>jên</i> <sup>2</sup>	參 <i>ts'an</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>	主 <i>chu</i> <sup>3</sup>	房 <i>fang</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>

The Sovereign. The people.

He is a man of the people.

*Obs.*—*Min jên* in general conversation is the designation applied to Chinese as distinguished from Tartars. In places in the provinces where there is no Tartar colony *min jên* may mean a private individual with no official rank or status; in Peking he is called *pai*<sup>3</sup> *jên*<sup>2</sup>-'*rh*, *lit.*, a white man.

That is an ordinary dwelling-house.

*Obs.*—*Min fang*, in Peking, is a house which is the property of a private individual, as opposed to *kuan fang*, Government property.

The lord or master. The master of the house.

The captain of a ship.

His official position is honourable.

What rank has he?

*Obs.*—If *wei* were omitted the question would be understood of hereditary rank only.

The Assistant Resident in certain Chinese colonies. (Used by us as the term for diplomatic secretaries.)

He is an honourable man.

*Obs.*—*Lit.*, honourable and important.

Who is this gentleman?

497. 文 *wên<sup>2</sup>* (Radical 67), civilian, as opposed to the following.

498. 武 *wu<sup>3</sup>*, military.

499. 兵 *ping<sup>1</sup>*, soldier.

500. 缺 *ch'üeh<sup>1</sup>*, to vacate; a vacancy; hence, in certain contexts, any official post. It also means short, or deficient.

501. 額 *ngê<sup>2</sup>, ngô<sup>2</sup>*, properly, the forehead; colloquially, as well as in writing, a fixed number.

502. 捐 *chüan<sup>1</sup>*, to subscribe for a public purpose.

503. 充 *ch'ung<sup>1</sup>*, to stand for; to stand in the place of; to act as; to play the part of. Often used with *tang<sup>1</sup>* (342). Also, to make up, as a number.

504. Examples:—

額 <i>ngô<sup>2</sup></i>	開 <i>k'ai<sup>1</sup></i>	過 <i>kuo<sup>4</sup></i>	出 <i>ch'u<sup>1</sup></i>	當 <i>tang<sup>1</sup></i>	文 <i>wên<sup>2</sup></i>
數 <i>shü<sup>4</sup></i>	缺 <i>ch'üeh<sup>1</sup></i>	兵 <i>ping<sup>1</sup></i>	兵 <i>ping<sup>1</sup></i>	兵 <i>ping<sup>1</sup></i>	官 <i>kuan<sup>1</sup></i>
捐 <i>chüan<sup>1</sup></i>	補 <i>pu<sup>3</sup></i>	沒 <i>mei<sup>2</sup></i>	你 <i>ni<sup>3</sup></i>	充 <i>ch'ung<sup>1</sup></i>	武 <i>wu<sup>3</sup></i>
官 <i>kuan<sup>1</sup></i>	缺 <i>ch'üeh<sup>1</sup></i>	有 <i>yu<sup>3</sup></i>	出 <i>ch'u<sup>1</sup></i>	兵 <i>ping<sup>1</sup></i>	官 <i>kuan<sup>1</sup></i>

Civil officials. Military officials.

To be a soldier. To be a soldier.

To go on a military expedition.

Have you been on active service?

To remove from office for sickness or misconduct; or, to vacate a post.

To fill, or succeed to, a vacancy.

A given number.

To purchase a grade of rank by subscribing to the State's necessities.

505. 殺 *sha<sup>1</sup>*, to kill; also, adverbially, an intensive.

506. 退 *t'ui<sup>4</sup>*, to retire; to drive back.

507. 勒 *lo<sup>4</sup>*, to bind; to coerce. In combination read *lé<sup>2</sup>*, as *lé<sup>2</sup>-so<sup>3</sup>*, to squeeze; to extort money. *Lei<sup>1</sup>*, to hold in, as a horse; also, in combination, to strangle, as will be seen later.

508. 索 *so<sup>3</sup>*, to demand; to extort.

509. Examples:—

把 <i>pa<sup>3</sup></i>	捐 <i>chüan<sup>1</sup></i>	子 <i>tzü</i>	人 <i>jên<sup>2</sup></i>	退 <i>t'ui<sup>4</sup></i>	人 <i>jên<sup>2</sup></i>	店 <i>tien<sup>4</sup></i>
馬 <i>ma<sup>3</sup></i>	出 <i>ch'u<sup>1</sup></i>	那 <i>na<sup>4</sup></i>	勒 <i>lé<sup>2</sup></i>	出 <i>ch'u<sup>1</sup></i>	賊 <i>tsei<sup>2</sup></i>	主 <i>chü<sup>3</sup></i>
勒 <i>lei<sup>1</sup></i>	銀 <i>yin<sup>2</sup></i>	個 <i>ko<sup>4</sup></i>	索 <i>so<sup>3</sup></i>	城 <i>ch'éng<sup>2</sup></i>	都 <i>tou<sup>1</sup></i>	兒 <i>'rh</i>
著 <i>cho</i>	子 <i>tzü</i>	官 <i>kuan<sup>1</sup></i>	了 <i>liao</i>	去 <i>ch'ü<sup>4</sup></i>	殺 <i>sha<sup>1</sup></i>	殺 <i>sha<sup>1</sup></i>
點 <i>tien<sup>3</sup></i>	來 <i>lai<sup>2</sup></i>	勒 <i>lé<sup>2</sup></i>	我 <i>wo<sup>3</sup></i>	那 <i>na<sup>4</sup></i>	退 <i>t'ui<sup>4</sup></i>	了 <i>liao</i>
兒 <i>'rh</i>	勒 <i>lei<sup>1</sup></i>	令 <i>ling<sup>4</sup></i>	五 <i>wu<sup>3</sup></i>	關 <i>kuan<sup>1</sup></i>	了 <i>liao</i>	兩 <i>liang<sup>3</sup></i>
	住 <i>chü<sup>4</sup></i>	人 <i>jên<sup>2</sup></i>	兩 <i>liang<sup>3</sup></i>	上 <i>shang<sup>4</sup></i>	把 <i>pa<sup>3</sup></i>	個 <i>ko<sup>4</sup></i>
	馬 <i>ma<sup>3</sup></i>	家 <i>chia<sup>1</sup></i>	銀 <i>yin<sup>2</sup></i>	的 <i>ti</i>	賊 <i>tsei<sup>2</sup></i>	客 <i>k'o<sup>4</sup></i>

The innkeeper killed two guests.

The rebels were repulsed with loss.

Drive the rebels out of the city.

*Obs.*—*T'ui* cannot be used promiscuously; you could not, for instance, use it in speaking of driving a dog away.

The Custom House people squeezed me out of five taels.

That official compels people to subscribe money.

*Obs.*—*Chüan* is not generally used of subscriptions to a private object.

Pull the horse up.

*Obs.*—Up: *chu*, to a standstill.

Hold in your horse a bit.

510. 底 *ti*<sup>3</sup>, the bottom; below.

511. 全 *ch'üan*<sup>2</sup>, all; entire.

512. 姓 *hsing*<sup>4</sup>, surname of family or tribe.

513. 名 *ming*<sup>2</sup>, name, or cognomen, as distinguished from the surname.

514. Examples:—

兒 <i>'rh</i>	麼 <i>mo</i>	不 <i>pu</i> <sup>4</sup>	辛 <i>hsing</i> <sup>1</sup>	石 <i>shih</i> <sup>2</sup>	事 <i>shih</i> <sup>4</sup>	樓 <i>lou</i> <sup>2</sup>
地 <i>ti</i> <sup>4</sup>	貴 <i>kuei</i> <sup>4</sup>	好 <i>hao</i> <sup>3</sup>	苦 <i>k'u</i> <sup>3</sup>	頭 <i>t'ou</i> <sup>2</sup>	的 <i>ti</i>	底 <i>ti</i> <sup>3</sup>
名 <i>ming</i> <sup>2</sup>	姓 <i>hsing</i> <sup>4</sup>	百 <i>po</i> <sup>2</sup>	全 <i>ch'üan</i> <sup>2</sup>	桌 <i>cho</i> <sup>1</sup>	河 <i>ho</i> <sup>2</sup>	下 <i>hsia</i> <sup>4</sup>
叫 <i>chiao</i> <sup>4</sup>	名 <i>ming</i> <sup>2</sup>	姓 <i>hsing</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	子 <i>tzü</i>	底 <i>ti</i> <sup>3</sup>	底 <i>ti</i> <sup>3</sup>
甚 <i>shé</i> <sup>n2</sup>	子 <i>tzü</i>	你 <i>ni</i> <sup>3</sup>	用 <i>yung</i> <sup>4</sup>	底 <i>ti</i> <sup>3</sup>	下 <i>hsia</i> <sup>4</sup>	下 <i>hsia</i> <sup>4</sup>
麼 <i>mo</i>	這 <i>chê</i> <sup>4</sup>	姓 <i>hsing</i> <sup>4</sup>	的 <i>ti</i> <sup>1</sup>	下 <i>hsia</i> <sup>4</sup>	全 <i>ch'üan</i> <sup>2</sup>	人 <i>jên</i> <sup>2</sup>
	塊 <i>k'uai</i> <sup>4</sup>	甚 <i>shé</i> <sup>n2</sup>	人 <i>jên</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	管 <i>kuan</i> <sup>3</sup>

Downstairs.

Servants. A head servant or butler. *See* 414.

The bottom of the river is all stones.

Below the table; or, underneath the table.

*Obs.*—This might also mean on the under face of the table; but in that case it would be more accurate to say *cho*<sup>1</sup> *mien*<sup>4</sup> *'rh* *ti*<sup>3</sup> *hsia*<sup>4</sup>.

His troubles are all owing to the inefficiency (worthlessness) of the people in his employ.

The people.

*Obs.*—*Lit.*, hundred surnames. Note the change in sound and tone of *pai*<sup>3</sup>, a hundred.

What is your name (to inferiors)?

What is your name (to equals and superiors)?

A name.

What is the name of this place?

## EXERCISE XIX.

足。沒 是 慢。這 走 匹 這 1  
餓 你 全 麼 的 馬 一

1. The reason this horse goes so slowly is all because you have not given him enough to eat.

的 下 買 子 子。民 百 君 2  
兒 人 的 兒 家 的 官 上  
女 生 底 是 生 主 萬 是

2. The *chün<sup>1</sup>-shang<sup>4</sup>* (Sovereign) is lord over all his subjects, official and unofficial. *Chia<sup>1</sup> shêng<sup>1</sup>-tzŭ<sup>3</sup>-rh* are the children born to bond-servants (while in a state of bondage).

*Obs.*—All subjects, etc.: *lit.*, lord over the hundred officials and myriad non-officials. *Wan* is often used to denote an infinite quantity or number. The Manchus more particularly speak of the Emperor as their *chu-tzŭ*, master.

有 算 大、做 是 爵 3  
爵 不 小 的 說 位  
位。了 官 官 人 尊

3. When you say that a man's position is honourable you mean that his office is considerable; a petty official is not considered to have "position."

武 的 帶 文 的 管 4  
官。是 兵 官、是 民

4. Officials who have charge of the people are *wên<sup>2</sup> kuan<sup>1</sup>* (civilians); those who command troops are *wu<sup>3</sup> kuan<sup>1</sup>* (military officers).

子 帶 是 分、不 怎 的 文 5  
不 的 他 不 大 麼 衣 武  
同。補 們 過 好 分。裳 官

5. What is the difference between the dress of civil and military officials? It is not very easy to distinguish between them; the only difference is that the *pu<sup>3</sup>-tzŭ* (or insignia) that they wear are not identical.

*Obs.*—*Pu<sup>3</sup>-tzŭ* is the name given to the square embroidered patch worn by officials on the breast and back of the court robe: on the civil "patch" birds are represented, each grade having a distinctive bird; on the military patch animals are depicted. The *pu-tzŭ* of princes and nobles of the highest grades are round.

充 就 月 候 是 一 兵 各 6  
數 找 底 兒 不 定 額 地  
兒 些 要 多、足 的、數 方  
個 點 趕 的 不 是 的  
人 名、到 時 過 有 官

6. The strength of the army in different places is fixed, but it is at most times under the proper complement; [so] when a muster is called at the end of the month some men are found to make up the number.

*Obs.* 1.—When: *lit.*, pursuing, arrive at, etc.; i.e., when the end of the month is arrived at. Note *yüeh ti*, the end of the month.

*Obs.* 2.—Call the muster: *tien ming*; *lit.*, prick, or check, the names.

是着得道缺了塊山 7  
誰補誰是不個兒東  
就該誰知好出那

7. A good vacancy has occurred over in Shantung; I don't know who will get it. The person whose turn it is will get it.

*Obs.*—Whose turn it is: *lit.*, who, owing to fill it, will then fill it. *Kai-cho* is frequently used in the above sense; were the *cho* omitted, *kai* would simply mean ought.

得的麼官捐官、拿 8  
的。是。不。是。官。那。銀  
出。是。捐。他。就。錢  
兵。捐。的。那。叫。買

8. When an office or rank is obtained by payment of money, that is called *chüan<sup>1</sup> kuan<sup>1</sup>* (to obtain an office by subscription). Was his office purchased? No; it was obtained by active military service.

他他了、裏那沒一那 9  
們們、他頭賊有、點帶  
殺很要、去、都前兒兵  
退可當沒跑些本、的  
了。以時吃、到日事大  
把追的山子、都官

9. The high officer at the head of the troops has no ability whatever; some days ago the rebels escaped into the mountains, where they had nothing to eat; if he had pursued them at the time he could perfectly well have driven them back with loss.

*Obs.* 1.—*Ta kuan* might be either singular or plural.

*Obs.* 2.—Nothing to eat: *mei*, had not (*yu*, understood), *ch'ih ti*, eatables.

馬姓賤、姓貴 10

10. May I ask your name? My name is MA.

*Obs.*—*Lit.*, your honourable name? My common name, MA.

Turn the following into Chinese. (KEY, EXERCISE XIX.)

1. The greatest person in the Empire is the Sovereign; the most numerous body are the *min<sup>2</sup>-jên<sup>2</sup>* (people). The Sovereign is also called the master, and the people, *po<sup>2</sup> hsing<sup>4</sup>* (the hundred surnames).

*Obs.* 1.—Empire: *t'ien<sup>1</sup> hsia<sup>4</sup>* (*lit.*, under Heaven); the idea being that the Emperor of China exercises sway over everything under Heaven.

2. A schoolfellow of mine is a *ts'an<sup>1</sup>-tsan<sup>4</sup>* down West; I hear that the position of such officers is very honourable.

*Obs.* 1.—Schoolfellow: *t'ung<sup>2</sup> hsüo<sup>2</sup>*; *lit.*, same learning. *Hsüo<sup>2</sup>*, short for *hsüo<sup>2</sup>-fung<sup>2</sup>*, a school.

*Obs.* 2.—Down west: *hsi<sup>1</sup> hsia<sup>4</sup>*; this is the general name given to Thibet and the portion of Chinese territory to the north-west of the Great Wall.

3. He thoroughly understands [the management of] affairs; is he likely to employ you to assist him?

*Obs.*—Employ: *ts'an-tsan* (494); emphasise *tsan*.

4. Most military officers rise from the ranks.

*Obs.*—Rise from the ranks: *lit.*, are from serving as soldiers risen (got up) most.

5. The number of officers in command of troops is fixed. Whenever there is a vacancy

it must be filled up. When there is a vacancy and nobody [to fill it up], it is a *k'ung*<sup>1</sup> (empty) vacancy.

6. Supernumerary officials are those in excess of the regular establishment.

Obs. 1.—Supernumerary: *ngo*<sup>3</sup> *wai*<sup>4</sup>, outside the fixed number.

Obs. 2.—Regular: *chéng*<sup>4</sup> (103).

7. I have been casting about to find a bit of a job, but I have not been able to do so; so I have come to ask you to find some opening for me.

Obs. 1.—Have come, etc.: *ch'ing ni lai* may be read in two ways.

Obs. 2.—Opening: *mén*<sup>3</sup> *lu*<sup>4</sup>; *lit.*, door and way; *i.e.*, a way of access to employment.

8. To insist on having money from a person whether he possesses it or not is to squeeze.

Obs.—To insist on having, etc.: *i*<sup>3</sup> *ting*<sup>4</sup> *han*<sup>4</sup> *jén*<sup>3</sup> *chia*<sup>1</sup> *yao*<sup>4</sup>, positively from persons wanting.

9. When I fixed on the things, I insisted that I wanted all of them good; why have

you put in a quantity of bad ones just to make up the number? If you don't exchange them for good ones, I shall throw the whole lot back on you.

Obs. 1.—Fixed on: *ting*<sup>4</sup>.

Obs. 2.—Insisted: *shuo*<sup>1</sup> *chu*<sup>4</sup> *liao*, stood firm at the statement. See 48.

Obs. 3.—Throw back: *t'ui*<sup>4</sup> *hui*<sup>3</sup> *ch'ü*<sup>4</sup>.

10. I told you to put the table in the middle of the room; why have you put it on one side? In future, when I tell you anything you must remember it.

Obs.—In future: *ti*<sup>3</sup> *hsia*<sup>4</sup>, which can be applied to time as well as to material objects.

11. Are all the surnames of the people in the volume of the "*Po Chia Hsing*?"

12. How could they all be? [it] only [contains] those which one is familiar with, that's all.

Obs.—Familiar: *lit.*, have heard ripe.

13. Kill a fowl for me.

515. 國 *kuo*<sup>2</sup>, a nation; a State; a Government.

516. 章 *chang*<sup>1</sup>, a rule; a law. Often used with *ch'êng*<sup>2</sup> (519).

517. 律 *lü*<sup>4</sup>, statutes.

518. 例 *li*<sup>4</sup>, laws; amendments.

519. 程 *ch'êng*<sup>2</sup>, a stage in a journey.

520. Examples:—

例 <i>li</i> <sup>4</sup>	程 <i>ch'êng</i> <sup>2</sup>	中 <i>chung</i> <sup>1</sup>	程 <i>ch'êng</i> <sup>2</sup>	一 <i>i</i> <sup>2</sup>	出 <i>ch'u</i> <sup>1</sup>	那 <i>na</i> <sup>4</sup>
不 <i>pu</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>	國 <i>kuo</i> <sup>2</sup>	你 <i>ni</i> <sup>3</sup>	定 <i>ting</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>	律 <i>lü</i> <sup>4</sup>
同 <i>t'ung</i> <sup>2</sup>	行 <i>hsing</i> <sup>2</sup>	律 <i>lü</i> <sup>4</sup>	知 <i>chih</i> <sup>1</sup>	的 <i>ti</i>	的 <i>ti</i>	例 <i>li</i> <sup>4</sup>
	各 <i>ko</i> <sup>4</sup>	例 <i>li</i> <sup>4</sup>	道 <i>tao</i> <sup>4</sup>	章 <i>chang</i> <sup>1</sup>	各 <i>ko</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>
	國 <i>kuo</i> <sup>2</sup>	這 <i>chê</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>	程 <i>ch'êng</i>	關 <i>kuan</i> <sup>1</sup>	國 <i>kuo</i> <sup>2</sup>
	的 <i>ti</i>	些 <i>hsieh</i> <sup>1</sup>	知 <i>chih</i> <sup>1</sup>	這 <i>chê</i> <sup>4</sup>	都 <i>tou</i> <sup>1</sup>	家 <i>chia</i> <sup>1</sup>
	律 <i>lü</i> <sup>4</sup>	章 <i>chang</i> <sup>1</sup>	道 <i>tao</i> <sup>4</sup>	路 <i>lu</i> <sup>4</sup>	有 <i>yu</i> <sup>3</sup>	定 <i>ting</i> <sup>4</sup>

Laws are made by the State.

Obs.—It would be equally correct, but perhaps more indefinite, to say simply *lü li shih kuo chia ting ti*. *Ch'u lai* in this connexion signifies completion of an act; made and promulgated.

Every Custom House has fixed regulations.

Do you know the road?

Obs.—*Lu ch'êng*: *lit.*, stages of a road. *Lu ch'êng* can only be applied to long distances divided into stages.

The penal code of China

These regulations won't do.

The laws of different countries are not identical.

521. 巡 *hsün*<sup>2</sup>, to go the rounds.  
 522. 察 *ch'a*<sup>2</sup>, to inquire into.  
 523. 搜 *sou*<sup>1</sup>, to search, as the person, baggage, etc.  
 524. 動 *tung*<sup>4</sup>, to move; and, less frequently, to be moved.  
 525. 種 *chung*<sup>4</sup>, to sow; to cultivate. Read *chung*<sup>3</sup> 'rh, seeds. *Chung*<sup>3</sup> (colloquially, *tsung*<sup>1</sup>), a kind or class.

526. Examples:—

東 <i>tung</i> <sup>1</sup>	不 <i>pu</i> <sup>2</sup>	的 <i>ti</i>	幾 <i>chi</i> <sup>3</sup>	不 <i>pu</i> <sup>2</sup>	方 <i>fang</i> <sup>1</sup>	看 <i>k'an</i> <sup>1</sup>
西 <i>hsi</i> <sup>1</sup>	要 <i>yao</i> <sup>4</sup>	種 <i>chung</i> <sup>4</sup>	點 <i>tien</i> <sup>3</sup>	要 <i>yao</i> <sup>4</sup>	的 <i>ti</i>	街 <i>chieh</i> <sup>1</sup>
	這 <i>ché</i> <sup>4</sup>	菜 <i>ts'ai</i> <sup>4</sup>	鐘 <i>chung</i> <sup>1</sup>	動 <i>tung</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>	的 <i>ti</i>
	種 <i>tsung</i> <sup>1</sup>	種 <i>chung</i> <sup>4</sup>	動 <i>tung</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	搜 <i>sou</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>
	樣 <i>yang</i> <sup>4</sup>	種 <i>chung</i> <sup>3</sup>	身 <i>shén</i> <sup>1</sup>	東 <i>tung</i> <sup>1</sup>	察 <i>ch'a</i> <sup>2</sup>	巡 <i>hsün</i> <sup>2</sup>
	兒 <i>'rh</i>	兒 <i>'rh</i>	種 <i>chung</i> <sup>4</sup>	西 <i>hsi</i> <sup>1</sup>	行 <i>hsing</i> <sup>2</sup>	察 <i>ch'a</i> <sup>2</sup>
	的 <i>ti</i>	我 <i>wo</i> <sup>3</sup>	地 <i>ti</i> <sup>4</sup>	你 <i>ni</i> <sup>3</sup>	李 <i>li</i> <sup>3</sup>	地 <i>ti</i> <sup>4</sup>

The *k'an*<sup>1</sup>-*chieh*<sup>1</sup>-*ti* is the man who goes the round of the locality and sees (*q.d.*, that order is kept).

*Obs.*—Note that *k'an*<sup>1</sup> means here to watch or keep guard over, and is in the first tone. See 91.

To search baggage.

Do not touch those things.

What time do you start?

A farmer (or farm labourer).

To grow vegetables.

To sow seeds.

*Obs.*—Also called *tzü*<sup>3</sup> 'rh.

I don't want this kind of thing.

527. 治 *chih*<sup>4</sup>, to regulate; to reform; to restore order; good government as distinguished from disorder. Also, to treat medically; *chih*<sup>4</sup> *hao*<sup>3</sup>, to cure.

528. 理 *li*<sup>3</sup>, regulating principle or force. Also, to manage; to regulate. Sometimes read *lü*<sup>3</sup>, to arrange; to set in order. *Li*<sup>3</sup> *hui*<sup>4</sup> (129), to pay attention; to observe; to notice.

529. 暴 *pao*<sup>4</sup>, passionate; fierce. The opposite of *ho*<sup>2</sup>, soft; gentle; accommodating (210).

530. 亂 *lan*<sup>4</sup>, *luan*<sup>4</sup>, disorder.

531. 急 *chi*<sup>2</sup>, quick in movement or temper.

532. 性 *hsing*<sup>4</sup>, nature; natural disposition.

533. Examples:—

急 <i>chi</i> <sup>2</sup>	那 <i>na</i> <sup>4</sup>	官 <i>kuan</i> <sup>1</sup>	道 <i>tao</i> <sup>4</sup>	治 <i>chih</i> <sup>4</sup>	方 <i>fang</i> <sup>1</sup>	百 <i>po</i> <sup>3</sup>
不 <i>pu</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>	性 <i>hsing</i> <sup>4</sup>	理 <i>li</i> <sup>3</sup>	理 <i>li</i> <sup>3</sup>	官 <i>kuan</i> <sup>1</sup>	姓 <i>hsing</i> <sup>4</sup>
用 <i>yung</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>	子 <i>tzü</i>	不 <i>pu</i> <sup>2</sup>	治 <i>chih</i> <sup>4</sup>	一 <i>i</i> <sup>4</sup>	亂 <i>luan</i> <sup>4</sup>
著 <i>chao</i> <sup>2</sup>	說 <i>shuo</i> <sup>1</sup>	過 <i>kuo</i> <sup>4</sup>	錯 <i>ts'o</i> <sup>4</sup>	亂 <i>luan</i> <sup>4</sup>	點 <i>tien</i> <sup>3</sup>	得 <i>tè</i>
急 <i>chi</i> <sup>2</sup>	話 <i>hua</i> <sup>4</sup>	於 <i>yü</i> <sup>2</sup>	這 <i>ché</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>	兒 <i>'rh</i>	很 <i>hén</i> <sup>3</sup>
	太 <i>t'ai</i> <sup>4</sup>	暴 <i>pao</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>	地 <i>ti</i> <sup>4</sup>

The people are very disorderly (or turbulent); the local officials do not keep them in the slightest order.

Order and disorder ; or, to restore order.

This reasoning (or principle) is perfectly correct.

*Obs.*—*Tao*, morally, the right road ; *li*, the principle imparted to man, if he conform to which he will keep the right road. *Tao-li* is, hence, right principle ; next, any principle conformity to which produces the normal estate of men or things, the rationale or logical condition of anything. It is against *tao-li*, in the first sense, to steal ; but the *tao-li* of a thief is to steal, for he would not be a thief if he did not steal : a Chinese would say *mei chē ko tao-li*, it is not logical, there is no sense in such a proposition as that a man should be a thief and not steal. Lastly, the term *tao-li* is used as the principles collectively, the philosophic system, of any teacher. Confucianism is the *tao-li* of Confucius.

This official is too passionate.

That man talks too impetuously.

Do not get excited ; or, there is no occasion to excite yourself.

*Obs.*—Note the peculiar use of *chao*, which here means to put forth or give out ; not as in the expression *chao<sup>3</sup>-liang<sup>4</sup>*, to catch, or meet with unexpectedly.

534. 普 *p'u<sup>3</sup>*, universal.

535. 羣 *ch'ün<sup>2</sup>*, a flock ; a drove ; a multitude.

536. 耕 *kēng<sup>1</sup>*, to till ; also read *ching<sup>1</sup>*, as *ching<sup>1</sup> ti<sup>4</sup>*, to plough.

537. 總 *tsung<sup>3</sup>*, to collect ; collectively. Hence, in any case ; never ; positively ; always.

538. 之 *chih<sup>1</sup>*, used in books as the pronoun of the third person and the sign of the possessive ; also used in some instances in the spoken language.

539. Examples :—

去 <i>ch'ü<sup>4</sup></i>	那 <i>na<sup>4</sup></i>	言 <i>yên<sup>2</sup></i>	國 <i>kuo<sup>2</sup></i>	地 <i>ti<sup>4</sup></i>	多 <i>to<sup>1</sup></i>	普 <i>p'u<sup>3</sup></i>
把 <i>pa<sup>3</sup></i>	一 <i>i<sup>4</sup></i>	之 <i>chih<sup>1</sup></i>	人 <i>jên<sup>2</sup></i>	我 <i>wo<sup>3</sup></i>	要 <i>yao<sup>4</sup></i>	天 <i>t'ien<sup>1</sup></i>
書 <i>shu<sup>1</sup></i>	羣 <i>ch'ün<sup>2</sup></i>	國 <i>kuo<sup>2</sup></i>	你 <i>ni<sup>3</sup></i>	總 <i>tsung<sup>3</sup></i>	種 <i>chung<sup>4</sup></i>	下 <i>hsia<sup>4</sup></i>
理 <i>lü<sup>3</sup></i>	羊 <i>yang<sup>2</sup></i>	家 <i>chia<sup>1</sup></i>	總 <i>tsung<sup>3</sup></i>	沒 <i>mei<sup>2</sup></i>	種 <i>chung<sup>3</sup></i>	的 <i>ti</i>
一 <i>i<sup>4</sup></i>	趕 <i>kan<sup>3</sup></i>	之 <i>chih<sup>1</sup></i>	得 <i>tei<sup>3</sup></i>	看 <i>k'an<sup>4</sup></i>	兒 <i>'rh</i>	人 <i>jên<sup>2</sup></i>
理 <i>lü<sup>3</sup></i>	到 <i>tao<sup>4</sup></i>	大 <i>ta<sup>4</sup></i>	去 <i>ch'ü<sup>4</sup></i>	見 <i>chien<sup>4</sup></i>	先 <i>hsien<sup>1</sup></i>	種 <i>chung<sup>4</sup></i>
	山 <i>shan<sup>1</sup></i>	官 <i>kuan<sup>1</sup></i>	總 <i>tsung<sup>3</sup></i>	過 <i>kuo<sup>4</sup></i>	得 <i>tei<sup>3</sup></i>	地 <i>ti<sup>4</sup></i>
	上 <i>shang<sup>4</sup></i>	把 <i>pa<sup>3</sup></i>	而 <i>êrh<sup>2</sup></i>	外 <i>wai<sup>4</sup></i>	耕 <i>ching<sup>1</sup></i>	的 <i>ti</i>

The population of the world is mostly agricultural.

If you want to sow seeds you must first plough the land.

I have never seen a foreigner (or foreigners).

You will have to (must positively) go.

In a word ; speaking collectively.

*Obs.*—This is, strictly speaking, not colloquial, though the phrase is constantly used in conversation ; *chih* is here a final particle of no particular value.

The high officials of the State.

*Obs.*—*Ti* would here be more colloquial than *chih*, but the latter character is introduced to show its use in a possessive construction.

Drive that flock of sheep on to the hills.

Put the books in order.



## EXERCISE XX.

的。入查是官上城 1  
人出盤兵的門

1. The guards on the city gates are [there] for [the purpose of] searching [the baggage of] persons entering and leaving the city.

姓理是律定國 2  
的。百治例的家

2. The laws passed by the State are for the administration of the people.

地。兒人夏本民是種 3  
種人天分的小地

3. Farming is the proper business of the humbler classes; in the summer everyone is tilling the ground.

Obs.—Proper business: *pén*, that which is originally, *fén*, the lot or share, *hsiao min*, of the humbler classes.

春天的麥、收、麥秋 4  
麥。收、麥春就子天  
就子天叫夏種  
叫夏種秋天

4. Wheat sown in the autumn, which is gathered in the summer, is called *ch'iu' mai* (autumn wheat); wheat sown in the spring and gathered in the summer is called spring wheat.

收秋算麼一春秋那 5  
的麥一不樣麥麼  
多。總一樣能的是和着

5. In that case are autumn wheat and spring wheat identical? They cannot be considered so; the autumn wheat gives always a better yield.

道。姓天不治是下近 6  
都下好、理官大年  
知百普的長亂天

6. That the great disorder which has everywhere [prevailed] of late years is due to the maladministration of the authorities is a fact known to the people of the whole Empire.

Obs. 1.—Late: *chin*; *lit.*, near.

Obs. 2.—Authorities: *kuan ch'ang*, the officials who *ch'ang*, are superior; the expression is only used in speaking of the whole official class, in contradistinction to the *hsiao min*.

Obs. 3.—Maladministration: *chih-li*, in governing *ti=te*, attained to, *pu hao*, badness.

Obs. 4.—Notice the construction of the whole sentence: [the fact that of] late years the Empire's great disorder is [the result of] the authorities' maladministration the entire Empire's people all know.

全論不甚理子你 7  
愛甚理麼告太那  
說麼會、話訴不個  
嘴。事不總他說兒

7. That son of yours is altogether too unreasonable; he never pays attention to anything he is told, and has an opinion to offer on every subject going.

Obs. 1.—Unreasonable: *lit.*, does not speak reason.

Obs. 2.—Opinion to offer: *shuo tsui* often means boasting or self-glorification.

都呢人那子那一去 8  
跑他怎住都一羣年  
了。們麼着的燒片賊、來  
早樣的了。房把了

8. A horde of rebels came over there last year and burnt that whole lot of buildings. How about the occupants? They decamped long before the rebels came.

一了數馬叫塊人好 9  
羣也兒牛一兒在些  
說多羊羣、那一個

9. A large number assembled together is said to be a *ch'ün*<sup>2</sup>; the same term may be applied to horses, oxen, and sheep in any number.

話去本晚告他名你 10  
說。見人半訴那片把  
他、兒晌他兒擎我  
有過兒我去、到的

10. Take my card to his place and tell him that I shall go over myself in the latter part of the afternoon to see him, as I have something to say to him.

Obs.—Note *ming-p'ien*, a visiting card (Radical 91). See 1,025.

Turn the following into Chinese. (KEY, EXERCISE XX.)

1. There are Chinamen all over the world. Every country has a penal code. The penal code was fixed by the State for the government of the people. Regulations are drawn up by the officials.

Obs.—Draw up: *li* (Radical 117).

2. A man yesterday drove a flock of sheep on to my ground, and they ate up all the wheat I had sown there.

3. The *k'an<sup>1</sup>-chieh<sup>1</sup>-ti* are official underlings who go the rounds and inspect every place.

4. Somebody, I don't know who, has been putting all my books into confusion; arrange them for me.

Obs.—Put into confusion: *la luan*; *lit.*, drag into confusion.

5. That man is dreadfully passionate; why do you pay any attention to him?

Obs.—Pay attention to: *li<sup>3</sup>* (528).

6. The Great Wall (10,000 *li* long wall) is the first of the seven great wonders of the world. I have heard that it was a king who compelled his people to build it.

7. Quite right. That Sovereign was utterly without principle; he governed his people in an exceedingly oppressive way. Within a few years from the completion of the wall the whole Empire was in great disorder.

Obs. 1.—Utterly without, etc.: *lit.*, not principle to the utmost (Radical 133). This phrase is not strictly colloquial, though quite admissible in conversation. It has been introduced to show the use of the possessive *chih*.

Obs. 2.—Oppressive: *k'é<sup>4</sup> k'u<sup>3</sup>*. See 223.

8. It is necessary to put on the official dress when receiving a visitor who is a stranger.

Obs.—Stranger: *shêng k'o*; *lit.*, raw stranger (Radical 100).

540. 搶 *ch'iang<sup>3</sup>*, to take by violence.  
 541. 奪 *to<sup>2</sup>*, to snatch away.  
 542. 偷 *t'ou<sup>1</sup>*, to steal; to filch. Also, secretly; stealthily.  
 543. 股 *ku<sup>3</sup>*, classically, the leg or thigh. Colloquially, used of banditti, etc.; a gang or band.  
 544. 逃 *t'ao<sup>2</sup>*, to fly, as a fugitive.  
 545. 竄 *ts'uan<sup>4</sup>*, to escape or scuttle off, as rats or mice; applied also to the escape of rebels or banditti.  
 546. 散 *san<sup>3,4</sup>*, to disperse. *San<sup>3</sup>*, a medicinal powder.  
 547. 混 *hun<sup>3,4</sup>*, mingled in confusion, like the water of torrents. Read *hun<sup>2</sup>*, stupid; idiotic; reckless. It also means muddy when applied to water, though, strictly speaking, another character of the same sound should be used.

548. Examples:—

個 <i>ko<sup>4</sup></i>	混 <i>hun<sup>4</sup></i>	個 <i>ko<sup>4</sup></i>	四 <i>ssü<sup>4</sup></i>	西 <i>hsi<sup>1</sup></i>	把 <i>pa<sup>3</sup></i>	他 <i>t'a<sup>1</sup></i>
混 <i>hun<sup>2</sup></i>	說 <i>shuo<sup>1</sup></i>	兒 <i>'rh</i>	川 <i>ch'uan<sup>1</sup></i>	偷 <i>t'ou<sup>1</sup></i>	我 <i>wo<sup>3</sup></i>	們 <i>mên</i>
小 <i>hsiao<sup>3</sup></i>	混 <i>hun<sup>3</sup></i>	竄 <i>ts'uan<sup>4</sup></i>	那 <i>na<sup>4</sup></i>	偷 <i>t'ou<sup>1</sup></i>	的 <i>ti</i>	把 <i>pa<sup>3</sup></i>
子 <i>tzü</i>	和 <i>ho<sup>2</sup></i>	到 <i>tao<sup>4</sup></i>	一 <i>i<sup>4</sup></i>	兒 <i>'rh</i>	筆 <i>pi<sup>3</sup></i>	行 <i>hsing<sup>2</sup></i>
	在 <i>tsai<sup>4</sup></i>	雲 <i>yün<sup>2</sup></i>	股 <i>ku<sup>3</sup></i>	的 <i>ti</i>	奪 <i>to<sup>2</sup></i>	李 <i>li<sup>3</sup></i>
	一 <i>i<sup>2</sup></i>	南 <i>nan<sup>2</sup></i>	賊 <i>tsei<sup>2</sup></i>	走 <i>tsou<sup>3</sup></i>	了 <i>liao</i>	搶 <i>ch'iang<sup>3</sup></i>
	塊 <i>k'uai<sup>4</sup></i>	去 <i>ch'ü<sup>4</sup></i>	散 <i>san<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>	去 <i>ch'ü<sup>4</sup></i>	了 <i>liao</i>
	兒 <i>'rh</i>	了 <i>liao</i>	了 <i>liao</i>	逃 <i>t'ao<sup>2</sup></i>	了 <i>liao</i>	去 <i>ch'ü<sup>4</sup></i>
	他 <i>t'a<sup>1</sup></i>	混 <i>hun<sup>2</sup></i>	一 <i>i<sup>2</sup></i>	走 <i>tsou<sup>3</sup></i>	偷 <i>t'ou<sup>1</sup></i>	了 <i>liao</i>
	是 <i>shih<sup>4</sup></i>	水 <i>shui<sup>3</sup></i>	個 <i>ko<sup>4</sup></i>	了 <i>liao</i>	東 <i>tung<sup>1</sup></i>	他 <i>t'a<sup>1</sup></i>

They seized the baggage and went off with it.

He snatched my pen away from me.

To steal things.

To walk stealthily (*i.e.*, that no one shall know).

He has run away.

That band of robbers from Ssüch'uan (Szechwan) has dispersed, and skulked off one by one into Yünnan.

Muddy water.

To talk wildly.

Jumbled together.

He is a reckless (or rowdy) youngster.

549. 懶 *lan<sup>3</sup>*, idle; commonly used with the following.

550. 惰 *to<sup>4</sup>*. *Lan<sup>3</sup>-to<sup>4</sup>*, idle.

551. 棍 *kun<sup>4</sup>*, a staff.

552. 扔 *jéng<sup>1</sup>*, to cast; to throw. Also read *jéng<sup>3</sup>*.

553. 放 *fang<sup>4</sup>*, to release; to let go.

554. 槍 *ch'iang*<sup>1</sup>, a spear; a musket. The numerative of the second is *kun*<sup>3</sup> (325) or *kén*<sup>1</sup>; and of the first, *kan*<sup>3</sup>, *kén*<sup>1</sup> (644), or *t'iao*<sup>2</sup>.

555. Examples:—

放 <i>fang</i> <sup>4</sup>	邊 <i>pien</i> <sup>1</sup>	用 <i>yung</i> <sup>4</sup>	鳥 <i>niao</i> <sup>3</sup>	槍 <i>ch'iang</i> <sup>1</sup>	上 <i>shang</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>
他 <i>t'a</i> <sup>1</sup>	兒 <i>'rh</i>	不 <i>pu</i> <sup>4</sup>	兒 <i>'rh</i>	就 <i>chiu</i> <sup>4</sup>	衙 <i>ya</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>
麼 <i>mo</i>	罷 <i>pa</i> <sup>4</sup>	着 <i>chao</i> <sup>2</sup>	那 <i>na</i> <sup>4</sup>	打 <i>ta</i> <sup>3</sup>	門 <i>mén</i> <sup>2</sup>	人 <i>jín</i> <sup>2</sup>
放 <i>fang</i> <sup>4</sup>	放 <i>fang</i> <sup>4</sup>	了 <i>liao</i>	一 <i>i</i> <sup>4</sup>	着 <i>chao</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	懶 <i>lan</i> <sup>3</sup>
他 <i>t'a</i> <sup>1</sup>	了 <i>liao</i>	扔 <i>jéng</i> <sup>1</sup>	條 <i>t'iao</i> <sup>2</sup>	了 <i>liao</i>	放 <i>fang</i> <sup>4</sup>	惰 <i>to</i> <sup>4</sup>
罷 <i>pa</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	在 <i>tsai</i> <sup>4</sup>	棍 <i>kun</i> <sup>4</sup>	一 <i>i</i> <sup>2</sup>	了 <i>liao</i>	不 <i>pu</i> <sup>2</sup>
	罷 <i>pa</i> <sup>4</sup>	一 <i>i</i> <sup>4</sup>	子 <i>tzŭ</i>	個 <i>ko</i> <sup>4</sup>	一 <i>i</i> <sup>4</sup>	愛 <i>ai</i> <sup>4</sup>

That man is lazy; he does not like going to the yamén.

He fired a shot and hit a bird.

*Obs.*—Note *chao*; its special force will be seen later.

You have (or, will have) no use for that stick; you had better throw it aside.

*Obs.*—*Pa*, as before, may also be rendered imperatively.

Let him go.

*Obs.*—Note that *liao* is only an expletive, and might be omitted, though it has a certain force, as will be seen from the following sentences.

Let him go? Yes, let him go.

556. 恰 *ch'ia*<sup>4</sup>, to coincide with exactly.

557. 巧 *ch'iao*<sup>3</sup>, cunning; also, opportune, with or without the preceding.

558. 特 *t'é*<sup>4</sup>, special; particular.

559. 意 *i*<sup>4</sup>, meaning; purpose.

560. 偶 *ou*<sup>3</sup>, *ⁿsou*<sup>3</sup>, accidental.

561. 然 *jan*<sup>2</sup>, thus by nature; as it were; positively. Affixed to many words and combinations with an adverbial force; as *jan*<sup>2</sup> *érh*<sup>2</sup> (Radical 126), and yet; nevertheless.

562. Examples:—

個 <i>ko</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>	偶 <i>ou</i> <sup>3</sup>	意 <i>i</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>
人 <i>jén</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	然 <i>jan</i> <sup>2</sup>	的 <i>ti</i>	的 <i>ti</i>	恰 <i>ch'ia</i> <sup>4</sup>
巧 <i>ch'iao</i> <sup>3</sup>	自 <i>tzŭ</i> <sup>4</sup>	特 <i>t'é</i> <sup>4</sup>	錯 <i>ts'o</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>	很 <i>hén</i> <sup>3</sup>	巧 <i>ch'iao</i> <sup>3</sup>
得 <i>té</i>	然 <i>jan</i> <sup>2</sup>	意 <i>i</i> <sup>4</sup>	了 <i>liao</i>	看 <i>k'an</i> <sup>4</sup>	巧 <i>ch'iao</i> <sup>3</sup>	來 <i>lai</i> <sup>2</sup>
很 <i>hén</i> <sup>3</sup>	的 <i>ti</i>	做 <i>tso</i> <sup>4</sup>	自 <i>tzŭ</i> <sup>4</sup>	你 <i>ni</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>	了 <i>liao</i>
	這 <i>ché</i> <sup>4</sup>	的 <i>ti</i>	然 <i>jan</i> <sup>2</sup>	我 <i>wo</i> <sup>3</sup>	特 <i>t'é</i> <sup>4</sup>	你 <i>ni</i> <sup>3</sup>

He came in the nick of time.

You have arrived most opportunely.

I came here purposely to see you.

*Obs.*—*T'é i*, with special intent.

My mistake was accidental; of course it was not done intentionally.

*Obs.*—Of course: *tzŭ jan*, of itself thus.

That is a matter of course.

This man is very ingenious.

## EXERCISE XXI.

是呢。不好、樣、意、你 1  
去自去、還是怎的  
好。然好是去麼主

1. What is your opinion, should I go or not? Of course you had better go.

Obs.—Opinion: *lit.*, leading or dominant idea.

着。打鳥裝我我小把 2  
的兒、上、那、要、棍、我  
着、可、我、一、出、兒、那  
打、不、要、桿、門、擊、一  
不、定、打、槍、把、來、個

2. Bring me that small cane (or stick) of mine; I am going out. Load my gun; I want to shoot some birds, though I am not certain that I shall hit any.

Obs.—Note *ta*, to fire or shoot at; *ta chao* or *ta liao*, to hit what is fired at. *Fang* (see next paragraph), to fire a gun.

可誰、人、兒、偶、道、槍、我 3  
了、要、恰、四、然、是、擊、昨  
不、是、巧、面、放、裝、起、兒  
得、打、沒、兒、了、得、來、把  
了、着、打、都、一、了、不、那  
了、着、有、下、的、知、桿

3. I picked up that gun yesterday without knowing it was loaded, and accidentally let it off. There were people all round me, but luckily I did not hit anyone; if I had, it would have been no end of a business.

Obs.—All round: *lit.*, on four sides.

擊槍夜是東是、不、背 4  
東刀裏奪、西偷、叫、地  
西、到、明、好、硬、把、人、裏  
就、人、火、些、擊、人、知、擊  
是、家、擊、個、了、家、道、東  
槍、硬、着、賊、去、的、就、西

4. When a person takes a thing unobserved without letting anyone know, that is *t'ou*<sup>1</sup> (to steal or pilfer). To take away anything from a person by force is *to*<sup>2</sup> (to snatch or seize violently). When a number of robbers armed with spears (or muskets) and swords go at night by the light of torches to a man's house and forcibly take his property, that is *ch'iang*<sup>3</sup> (robbery with violence).

Obs. 1.—Unobserved: *lit.*, in (or on) the ground behind the back; *i.e.*, where one cannot be seen.

Obs. 2.—Torchlight: *lit.*, the light or brightness of fire; burglary is often referred to as *ming-huo* simply, and the combined characters are never used in any other sense.

混算理、沒說 5  
說、是、那、有、話

5. To talk without reference to reason (or, the right) is what is considered *hun*<sup>4</sup> *shuo*<sup>4</sup> (talking wildly).

了。兒過工不混。麼澡我 6  
就一夫大打這水的  
好會兒。的了麼怎洗

6. How is it that my bath water is so muddy? It hasn't been drawn very long; it will be all right after a little while.

看兩功。不於學我 7  
罷。下打愛懶生那  
兒他用惰。過個

7. That pupil of mine is too idle altogether; he won't study. Give him a thrashing, and then see how he does.

然特著就槍槍。混槍、那 8  
來的、意腿、跑就、看打、一  
的、來跑了、打。見恰、個  
可、的、不、那、那、了、巧、擊、有  
也、還、了、擊、賊、那、來、着、一、賊、  
不、是、咯、棍、呢、兩、了、一、根、一  
定、偶、放、子、那、賊、一、個、大、個  
然、槍、的、擊、混、個、大、個  
來、的、叫、槍、打、人、棍、擊、着、  
的、那、槍、的、趕、擊、子、着、  
怕、個、子、扔、着、著、四、一  
是、人、兒、下、裝、一、下、條  
偶、是、打、槍、上、桿、裏、長

8. The other day two robbers, the one armed with a long spear, the other with a large staff, were assaulting people right and left, when it fortunately happened that someone with a musket came along. Seeing the robbers so engaged, he hurriedly loaded and fired. And what did the robbers do? The one with the spear threw it down and ran away; the one with the stick was struck by the bullet in the leg, so he couldn't run. Did the man who fired make his appearance designedly or by accident? Probably by accident, but I am not sure.

Obs. 1.—Note the numerative of *ch'iang*. Spears may be spoken of as *kan*, *kén*, or *t'iao*, but muskets are always *kan* or *kén* (644).

Obs. 2.—Right and left: *hsia li*, in the sense of direction. *Ssü hsia*, the four directions; properly, the four points of the compass. Cf. also *ssü mien-'rh* in paragraph 3.

Obs. 3.—Note *ch'iang-tzü*, a bullet.

Turn the following into Chinese. (KEY, EXERCISE XXI.)

1. Last year over ten robbers armed with spears and knives came into the city and made a clean sweep of everything in my shop. An hour before this happened that lazy servant of mine had gone to his home, and when he went he did not shut the door. I am afraid this was done intentionally, too.

Obs. 1.—Clean sweep; *li*, took the things in my shop and robbed it clean; the word "clean" is repeated for euphony's sake, though it would be quite correct to say, simply, *kan-ching*.

Obs. 2.—Gone home: this may be rendered by *chia ch'ü liao*, *hui chia ch'ü liao*, or *shang chia ch'ü liao*.

2. One of the robbers gave me a cut, and I called in a foreign doctor, who cured me.

Another, seeing a fowling-piece of mine that was loaded, let it off by accident.

Obs. 1.—Cut (304).

Obs. 2.—Doctor: common called *tai-fu* (大夫), though there is a more literary term. Note *tai<sup>4</sup>*, not *t'ai<sup>4</sup>*.

Obs. 3.—Cure (527).

3. The *k'an<sup>1</sup>-chieh<sup>1</sup>-ti*, hearing the report of the gun, came to see what was the matter. On seeing the robbers he was frightened, and ran straight away. On the road he saw an official, and told him some confused story or other, I don't know what.

Obs. 1.—*K'an<sup>1</sup>-chieh-ti*, the local constable. Note *k'an<sup>1</sup>*, to watch (91).

Obs. 2.—Frightened: *hai liao p'a liao*. See 424.

Obs. 3.—Straight off: *lit.*, one straight ran. See 374.

4. The officer said, "That will do with that story. I will take my soldiers to the place forthwith, and arrest the robbers." When the robbers heard that the soldiers were coming directly, they all dispersed in different directions.

Obs.—That will do, etc.: *lit.*, you need not say all this.

5. By this time my servant had come back, saying that the business which had taken him out was finished. The official said to him, "I suspect you and they had an understanding." His rejoinder was so full of untruths that orders were given for him to get a few blows with a stick.

Obs. 1.—Understanding: *lit.*, I fear you with them were one breath; were in collusion.

Obs. 2.—Rejoinder: *lit.*, the talk he returned all not true.

6. If you are to be so idle when you are young, and dislike study, how will you succeed in life when you grow up? If you do not make a man of yourself, you will have no means of livelihood, and, without that, you will naturally have to seek your bread by thieving. Yesterday you threw away your book and went out shooting with the visitors. Even after they had gone you did not study.

Obs. 1.—Young: *lit.*, your years' light time.

Obs. 2.—Means of livelihood: *lit.*, a road of passing the days; a means of subsisting from one day to another.

563. 凡 *fan<sup>2</sup>*, all whatsoever. Also, as will be seen later, vulgar; common.

564. 揣 *ch'uai<sup>3</sup>*, to feel, or feel for, by thrusting in the hand; hence, in combination with the following word, to guess.

565. 摩 *mo<sup>1</sup>*, to feel with the fingers.

566. 約 *yo<sup>1</sup>*, *yüeh<sup>1</sup>*, primarily, to bind; an agreement. *T'iao<sup>2</sup> yo<sup>1</sup>* (181) is the expression for treaty (*i.e.*, *yo<sup>1</sup>*, an agreement; *t'iao<sup>2</sup>*, in strips, sections, or clauses).

567. 准 *chun<sup>3</sup>*, to authorise; true to a course.

568. 否 *fou<sup>3</sup>*, if not; or, not. Rarely used colloquially.

569. Examples:—

同 <i>t'ung<sup>2</sup></i>	不 <i>pu<sup>2</sup></i>	准 <i>chun<sup>3</sup></i>	不 <i>pu<sup>4</sup></i>	准 <i>chun<sup>3</sup></i>	揣 <i>ch'uai<sup>3</sup></i>	凡 <i>fan<sup>2</sup></i>
他 <i>t'a<sup>1</sup></i>	大 <i>ta<sup>4</sup></i>	不 <i>pu<sup>4</sup></i>	着 <i>chao<sup>2</sup></i>	不 <i>pu<sup>4</sup></i>	摩 <i>mo<sup>1</sup></i>	事 <i>shih<sup>4</sup></i>
去 <i>ch'ü<sup>4</sup></i>	長 <i>ch'ang<sup>2</sup></i>	准 <i>chun<sup>3</sup></i>	准 <i>chun<sup>3</sup></i>	准 <i>chun<sup>3</sup></i>	不 <i>pu<sup>4</sup></i>	總 <i>tsung<sup>3</sup></i>
大 <i>ta<sup>4</sup></i>	說 <i>shuo<sup>1</sup></i>	話 <i>hua<sup>4</sup></i>	否 <i>fou<sup>3</sup></i>	我 <i>wo<sup>3</sup></i>	知 <i>chih<sup>1</sup></i>	要 <i>yao<sup>4</sup></i>
約 <i>yo<sup>1</sup></i>	約 <i>yo<sup>1</sup></i>	裡 <i>li<sup>3</sup></i>	就 <i>chiu<sup>4</sup></i>	揣 <i>ch'uai<sup>3</sup></i>	道 <i>tao<sup>4</sup></i>	小 <i>hsiao<sup>3</sup></i>
	我 <i>wo<sup>3</sup></i>	可 <i>k'o<sup>3</sup></i>	是 <i>shih<sup>4</sup></i>	摩 <i>mo<sup>1</sup></i>	他 <i>t'a<sup>1</sup></i>	心 <i>hsin<sup>1</sup></i>

In all things great care should be taken.

To guess.

I do not know whether he will give his sanction or not.

I cannot guess.

*Chun<sup>3</sup> fou<sup>3</sup>* (to authorise or to negative) is the same as *chun<sup>3</sup> pu<sup>4</sup> chun<sup>3</sup>*, but it is not often used in conversation.

He invited me to go with him.

Most probably.

570. 更 *kêng<sup>1</sup>*, to change; but *kêng<sup>4</sup>*, more, the sign of the comparative (see 238).

571. 改 *kai<sup>3</sup>*, to change.

572. 妥 *t'o<sup>3</sup>*, secure; satisfactory. Often used with *tang<sup>1</sup>* (342).

573. 專 *chuan<sup>1</sup>*, single; special.

574. 失 *shih<sup>1</sup>*, to lose; to miss.

575. 神 *shên<sup>2</sup>*, spirits, divine or human; animal spirits.

576. 參 *ts'ên<sup>1</sup>*, with the following *tz'ü<sup>1</sup>*, irregular; uneven (e.g., like foliage). Read also *ts'an<sup>1</sup>* and *shên<sup>1</sup>* (see 493).

577. 差 *tz'ü<sup>1</sup>*, with *ts'ên<sup>1</sup>*, irregular.

578. Examples:—

西 <i>hsi<sup>1</sup></i>	駱 <i>lo<sup>4</sup></i>	神 <i>shên<sup>2</sup></i>	念 <i>nien<sup>4</sup></i>	用 <i>yung<sup>4</sup></i>	這 <i>chê<sup>4</sup></i>
的 <i>ti</i>	駝 <i>t'o</i>	就 <i>chiu<sup>4</sup></i>	書 <i>shu<sup>1</sup></i>	更 <i>kêng<sup>1</sup></i>	章 <i>chang<sup>1</sup></i>
那 <i>na<sup>4</sup></i>	是 <i>shih<sup>4</sup></i>	有 <i>yu<sup>3</sup></i>	做 <i>tso<sup>4</sup></i>	改 <i>kai<sup>3</sup></i>	程 <i>ch'êng<sup>2</sup></i>
更 <i>kêng<sup>4</sup></i>	專 <i>chuan<sup>1</sup></i>	參 <i>ts'ên<sup>1</sup></i>	事 <i>shih<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>	妥 <i>t'o<sup>3</sup></i>
不 <i>pu<sup>4</sup></i>	駝 <i>t'o<sup>2</sup></i>	差 <i>tz'ü<sup>1</sup></i>	一 <i>i<sup>4</sup></i>	專 <i>chuan<sup>1</sup></i>	當 <i>tang<sup>1</sup></i>
行 <i>hsing<sup>2</sup></i>	東 <i>tung<sup>1</sup></i>	了 <i>liao</i>	失 <i>shih<sup>1</sup></i>	心 <i>hsin<sup>1</sup></i>	不 <i>pu<sup>2</sup></i>

These regulations are satisfactory; they need not be amended.

He gives his whole attention to study.

In the transaction of business absent-mindedness at once leads to irregularity.

Camels are specially employed as beasts of burden.

That will answer still worse.

579. 忙 *mang<sup>2</sup>*, to haste; busy.

580. 向 *hsiang<sup>4</sup>*, to face towards; towards; direction.

581. 規 *kuei<sup>1</sup>*, a rule; custom.

582. 幹 *kan<sup>4</sup>*, to attend to business; business. It often takes the place of *tso<sup>4</sup>*, to do.

583. 辦 *pan<sup>4</sup>*, to administer; colloquially it has many meanings, as to purchase, to punish, etc. *Pan<sup>4</sup>-tsui<sup>3</sup>* (433), to squabble.

584. 法 *fa<sup>2</sup>*, method; fashion. Read *fa<sup>3</sup>*, law or laws. *Fa<sup>4</sup> kuo<sup>2</sup>*, France; note the tone.



## 585. Examples :—

會 *hui*<sup>4</sup> 辦 *pan*<sup>4</sup> 了 *liao* 你 *ni*<sup>3</sup> 明 *ming*<sup>2</sup> 很 *hén*<sup>3</sup> 我 *wo*<sup>3</sup>  
 辦 *pan*<sup>4</sup> 不 *pu*<sup>4</sup> 這 *chē*<sup>4</sup> 們 *mén* 年 *nien*<sup>2</sup> 忙 *mang*<sup>2</sup> 們 *mén*  
 事 *shih*<sup>4</sup> 來 *lai*<sup>2</sup> 個 *ko*<sup>4</sup> 幹 *kan*<sup>4</sup> 出 *ch'u*<sup>1</sup> 我 *wo*<sup>3</sup> 向 *hsiang*<sup>4</sup>  
 忙 *mang*<sup>2</sup> 的 *ti* 法 *fa*<sup>2</sup> 甚 *shé*<sup>n2</sup> 遠 *yüan*<sup>3</sup> 定 *ting*<sup>4</sup> 來 *lai*<sup>2</sup>  
 甚 *shé*<sup>n2</sup> 他 *t'a*<sup>1</sup> 子 *tzü* 麼 *mo* 門 *mén*<sup>2</sup> 規 *kuei*<sup>1</sup> 不 *pu*<sup>2</sup>  
 麼 *mo* 真 *chén*<sup>1</sup> 是 *shih*<sup>4</sup> 來 *lai*<sup>2</sup> 兒 *'rh* 了 *liao* 大 *ta*<sup>4</sup>

Hitherto we have never been very busy.

*Obs.*—Hitherto: *lit.*, towards [the time that has now] come; *hsiang lai* with a negative can generally be rendered *never*.

I have decided to make a long journey next year.

*Obs.*—Decided: *lit.*, *ting*, have determined or laid down, *kuei*, as a definite line of action.

What have you come for?

This plan is impracticable.

He is really an able administrator.

What's your hurry?

586. 胡 *hu*<sup>2</sup>, wildly; blindly.

587. 鬧 *nao*<sup>4</sup>, to be in a rage; of events, to occur when they should not occur.

588. 掄 *lun*<sup>1</sup>, *lün*<sup>1</sup>, to whirl about, as a mace, etc.; to brandish, as the fist, etc.

589. 催 *ts'ui*<sup>1</sup>, to urge.

## 590. Examples :—

兒 *'rh* 裡 *li*<sup>3</sup> 忙 *mang*<sup>2</sup> 槍 *ch'iang*<sup>1</sup> 成 *chéng*<sup>2</sup> 姓 *hsing*<sup>4</sup> 不 *pu*<sup>2</sup>  
 鬧 *nao*<sup>4</sup> 鬧 *nao*<sup>4</sup> 去 *ch'ü*<sup>4</sup> 棍 *hun*<sup>4</sup> 天 *t'ien*<sup>1</sup> 鬧 *nao*<sup>4</sup> 要 *yao*<sup>4</sup>  
 了 *liao* 噪 *sang*<sup>3</sup> 辦 *pan*<sup>4</sup> 掄 *lun*<sup>1</sup> 家 *chia*<sup>1</sup> 了 *liao* 胡 *hu*<sup>2</sup>  
 個 *ko*<sup>4</sup> 子 *tzü* 他 *t'a*<sup>1</sup> 催 *ts'ui*<sup>1</sup> 擊 *na*<sup>2</sup> 大 *ta*<sup>4</sup> 鬧 *nao*<sup>4</sup>  
 亂 *lan*<sup>4</sup> 了 *liao* 們 *mén* 他 *t'a*<sup>1</sup> 着 *cho* 亂 *lan*<sup>4</sup> 了 *liao*  
 兒 *'rh* 今 *kin*<sup>1</sup> 家 *chia*<sup>1</sup> 趕 *kan*<sup>3</sup> 桿 *kan*<sup>3</sup> 子 *tzü* 百 *po*<sup>2</sup>

Don't be disorderly.

There was a great outbreak of the people.

*Obs.*—Note that *lan*<sup>4</sup>-*tzü* is a disturbance; *luan*<sup>4</sup>, a state of disturbance. *Nao* can be used of the outbreak of an epidemic (see below).

To brandish a spear the whole day.

*Obs.*—The whole day: *lit.*, a complete day. The teachers can give no explanation of the use of *chia* in this connexion. We find the same sound in the expression *pu*<sup>1</sup> *chia*, it is not so; no.

Urge him to go and attend to it with all despatch.

Diphtheria has broken out in their house.

I have had a misfortune to-day.

## EXERCISE XXII.

好 不 人 背 事、約 不 那 1  
 話、背 家 人、不 是 叫 人  
 人、常 可 然 是 人 幹  
 背 說、不 他 甚 知 的  
 人 好 是 怎 麼 道、事  
 沒 話 麼、麼 好 大 總

Obs. 1.—Otherwise: *pu*, were it not, *jan*, thus.

Obs. 2.—Secret: *pei<sup>4</sup> jên*, behind people's backs. Cf. *pei ti li*.

1. That man never lets anyone know what he is about. Probably it is nothing very reputable, otherwise why should he be so secret about it? Yes, indeed; there is a common saying that "Good advice is not given in secret; secret advice is never good."

麼 大 人 知 得、當 還 那 2  
 更 約 准 道 改、了。沒 一  
 改 沒 不 李 可 章 辦 件  
 的、甚 准、大 不 程 妥 事

Obs.—*Ta-jên*: this might be translated His Excellency, but it must be remembered that the title *ta-jên* is given to any officer of the third or higher grades of official rank.

2. That matter is not satisfactorily disposed of yet. The regulations require alteration, but I do not know whether *Li ta-jên* will approve or not. Most probably no important alteration will take place.

意 准 規 得、事、甚 要 3  
 主 個 定 先 麼 幹

3. If one wants to engage in any affair one must first settle on a definite line of action.

失 那 在 心 時 幹 4  
 神、就 事 不 候 事  
 叫 上、擱 兒 的

4. When one is engaged in any transaction and one's attention is not devoted to the matter [in hand], that is what is called *shih<sup>1</sup> shên<sup>2</sup>* (to be absent-minded).

Obs.—Attention devoted to: *lit.*, heart placed in or upon.

上、他 總 法 事 了 定 5  
 身 在 子 的 辦 妥

5. The final determination of the way in which the thing is to be done rests entirely with him.

Obs.—Rests with him: *lit.*, is on his body; he bears the responsibility.

肯些催不他得‘一那6  
聽兒他忙一起件個  
他快同點着要人  
不 着 人 兒 辦 事 有

6. That man had a matter of importance in hand which it was necessary he should dispose of promptly; but he would not hurry himself a bit, and when someone who was acting with him urged him to make a little more speed he would not listen.

Obs. 1.—Matter of importance: *yao*, short for *yao chin*<sup>3</sup>, a combination which will be met with later.

Obs. 2.—Acting with him: *t'ung jên*, short for *t'ung shih<sup>4</sup> ti jên*.

喝是什掄胳膊兒他7  
多喝麼是臂拏在  
了。酒怕幹混倆那

7. What is he swinging his arms about there for? I suspect he has had too much to drink.

的裏定中各條8  
章往兩國國約  
程。來下立和是

8. *T'iao<sup>2</sup>-yo<sup>1</sup>* (treaties) are the regulations for intercourse between their respective countries drawn up by different nations with China.

Obs.—*Lit.*, *t'iao-yo* are each nation's with China drawn up both sides going and coming regulations. *Wang lai*, going and coming; hence, interchange, whether of courtesies, correspondence, trade, or otherwise.

不你弄給子是兒這9  
吃。倒的、你專廚茶樣

9. This dish was specially prepared for you by the cook, and yet you won't eat it.

差全這麼條一目大10  
不是寫開的條都凡  
齊。參的你那一是帳

10. Most accounts are drawn up item by item. These that you have written out are irregular and incomplete.

Obs. 1.—Most: *ta fan*; *lit.*, the great whole; hence, the majority.

Obs. 2.—Irregular: *ts'ên-tz'ü*; *lit.*, jaggedness. The irregularity here referred to is unevenness in the writing; *pu ch'i* may also mean uneven, though the context in this case rather indicates incompleteness than unevenness, which is already provided for by *ts'ên-tz'ü*. We can say that a certain number of persons *lai ch'i liao*, have all arrived, or that a hedge has been trimmed *pu ch'i*, unevenly.

Turn the following into Chinese. (KEY, EXERCISE XXII.)

1. Whenever you are studying and happen to meet an expression you do not understand, if you try diligently to get at it (*lit.*, guess) you will most probably understand its meaning.

2. Yesterday I invited him to go to the Western Hills; he said he must first go home

to ask leave. I fear he will not be allowed to go any distance.

3. In writing letters and despatches, should there be any part written wrongly, a piece of paper must be put over the characters that are mis-written; this [operation] is called *ta<sup>3</sup> pu<sup>3</sup>-tz'ü* (to put in a correction).

4. If you are absent-minded in this way, you will do nothing satisfactorily.

5. I brought that flower-pot purposely and specially for you. If you decline it, it shows (this is) you look down upon me.

*Obs.* 1.—Purposely and specially: *lit.*, with special heart and special intent.

*Obs.* 2.—Look down upon: *ch'iao pu ch'i*; *lit.*, you regard not elevated; i.e., you don't look up to me. The reverse is *ch'iao té ch'i*.

6. This is indeed nonsensical talk! I decline it because I do not feel at liberty to accept your things without having done anything to deserve them.

*Obs.* 1.—Nonsensical talk: *lit.*, this talk spoken is truly wild extravagance. I do not want is [because] I [could] not [with] good intent for nothing at all (*pai*<sup>3</sup>) want your things.

*Obs.* 2.—Note *pai*, white; hence, a synonym for nothing at all, in vain, etc. Cf. *pai, jén-rh*, a private individual (p. 97).

7. The furniture of this room is all in disorder; put it to rights.

*Obs.* 1.—Disorder: *ts'ên-tz'ü pu ch'i*.

*Obs.* 2.—Put to rights: see 523.

8. What is your hurry? it will be a little time yet before the guests come.

9. What did you go away for? Directly I took my eyes off you, away you ran. I'll have to take a stick again and lay it about you a few times.

*Obs.* 1.—Took my eyes off: *lit.*, I, one erring (or straying) of the eyes (*i ts'o yén-rh*), you then ran.

*Obs.* 2.—Lay it about you: *lun* (588).

10. The mode of action they have always (hitherto) laid down cannot well be altered or modified.

591. 語 *yü*<sup>3</sup>, language; sayings.

592. 句 *chü*<sup>4</sup>, a clause; a sentence.

593. 吵 *ch'ao*<sup>1</sup>, *ch'ao*<sup>3</sup>, to wrangle (of two or many).

594. 嚷 *jang*<sup>3</sup>, to talk too loud. *Jang*<sup>1</sup>, to chatter in a loud tone; also, to talk about matters that should be kept quiet; to let out a secret.

595. Examples:—

你 <i>ni</i> <sup>3</sup>	起 <i>ch'i</i> <sup>3</sup>	兩 <i>liang</i> <sup>3</sup>	個 <i>liá</i> <sup>3</sup>	同 <i>t'ung</i> <sup>2</sup>	各 <i>ko</i> <sup>4</sup>
嚷 <i>jang</i> <sup>3</sup>	來 <i>lai</i> <sup>2</sup>	句 <i>chü</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>	一 <i>i</i> <sup>2</sup>	國 <i>kuo</i> <sup>2</sup>
甚 <i>shén</i> <sup>2</sup>	了 <i>liao</i>	話 <i>hua</i> <sup>4</sup>	和 <i>ho</i> <sup>2</sup>	句 <i>chü</i> <sup>4</sup>	的 <i>ti</i>
麼 <i>mo</i>	少 <i>shao</i> <sup>3</sup>	就 <i>chü</i> <sup>4</sup>	說 <i>shuo</i> <sup>1</sup>	話 <i>hua</i> <sup>4</sup>	言 <i>yen</i> <sup>2</sup>
嚷 <i>jang</i> <sup>1</sup>	嚷 <i>jang</i> <sup>3</sup>	吵 <i>ch'ao</i> <sup>3</sup>	不 <i>pu</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	語 <i>yü</i> <sup>3</sup>
嚷 <i>jang</i> <sup>1</sup>	些 <i>hsieh</i> <sup>1</sup>	鬧 <i>nao</i> <sup>4</sup>	到 <i>tao</i> <sup>4</sup>	們 <i>mén</i>	不 <i>pu</i> <sup>4</sup>

The languages spoken in different countries vary.

A sentence; also, once and for all.

Those two are not on good terms; before they have spoken two sentences they begin to quarrel.

*Obs.*—Note that *ch'ao nao* is verbal altercation (see also 583).

Make less noise.

What are you making such a noise about?

To chatter; also, to let out a secret; or, to talk about a matter which should be kept quiet.

596. 阿 *a*<sup>1</sup>, an ejaculation; sometimes interrogative.

597. 訛 *ngé<sup>2</sup>, ngo<sup>2</sup>*, wrong; untrue. Colloquially, generally to defraud by false representation; to extort money under false pretences; to accuse wrongfully.

598. 笑 *hsiao<sup>4</sup>*, to laugh; laughter.

599. Examples:—

就 <i>chiu<sup>4</sup></i>	不 <i>pu<sup>4</sup></i>	和 <i>han<sup>4</sup></i>	笑 <i>hsiao<sup>4</sup></i>	有 <i>yu<sup>3</sup></i>	你 <i>ni<sup>3</sup></i>
是 <i>shih<sup>4</sup></i>	該 <i>kai<sup>1</sup></i>	人 <i>jèn<sup>2</sup></i>	的 <i>ti</i>	甚 <i>shé<sup>n2</sup></i>	笑 <i>hsiao<sup>4</sup></i>
訛 <i>ng<sup>2</sup></i>	的 <i>ti</i>	家 <i>chia<sup>1</sup></i>	阿 <i>a<sup>1</sup></i>	麼 <i>mo</i>	甚 <i>shé<sup>n2</sup></i>
人 <i>jèn<sup>2</sup></i>	錢 <i>ch'ien<sup>2</sup></i>	要 <i>yao<sup>4</sup></i>	硬 <i>ying<sup>4</sup></i>	可 <i>k'o<sup>3</sup></i>	麼 <i>mo</i>

What are you laughing at?

What is there to laugh at?

To insist upon payment of money that is not owed is extortion.

600. 衰 *shuai<sup>1</sup>*, decayed; worn out.

601. 困 *k'un<sup>4</sup>, k'uen<sup>4</sup>*, surrounded; embarrassed; fatigued.

602. 極 *chi<sup>2</sup>*, extreme; excess.

603. 夢 *mêng<sup>4</sup>*, a dream.

604. Examples:—

笑 <i>hsiao<sup>4</sup></i>	見 <i>chien<sup>4</sup></i>	話 <i>hua<sup>4</sup></i>	說 <i>shuo<sup>1</sup></i>	極 <i>chi<sup>2</sup></i>	夢 <i>mêng<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>
極 <i>chi<sup>2</sup></i>	一 <i>i<sup>1</sup></i>	熱 <i>jé<sup>4</sup></i>	了 <i>liao</i>	了 <i>liao</i>	他 <i>t'a<sup>1</sup></i>	氣 <i>ch'i<sup>4</sup></i>
好 <i>hao<sup>3</sup></i>	件 <i>chien<sup>4</sup></i>	極 <i>chi<sup>2</sup></i>	一 <i>i<sup>2</sup></i>	躺 <i>t'ang<sup>3</sup></i>	那 <i>na<sup>4</sup></i>	血 <i>hsüeh<sup>3</sup></i>
的 <i>ti</i>	奇 <i>ch'i<sup>2</sup></i>	了 <i>liao</i>	夜 <i>yeh<sup>4</sup></i>	在 <i>tsai<sup>4</sup></i>	個 <i>ko<sup>4</sup></i>	衰 <i>shuai<sup>1</sup></i>
事 <i>shih<sup>4</sup></i>	事 <i>shih<sup>4</sup></i>	我 <i>wo<sup>3</sup></i>	的 <i>ti</i>	炕 <i>k'ang<sup>4</sup></i>	人 <i>jèn<sup>2</sup></i>	了 <i>liao</i>
	冷 <i>lêng<sup>3</sup></i>	夢 <i>mêng<sup>4</sup></i>	夢 <i>mêng<sup>4</sup></i>	上 <i>shang<sup>4</sup></i>	困 <i>k'un<sup>4</sup></i>	做 <i>tso<sup>4</sup></i>

His constitution is worn out.

To dream.

Being extremely tired (sleepy) he lay down on the *k'ang<sup>4</sup>*, and talked in his sleep all through the night.

Extremely hot.

I dreamt a strange dream.

*Obs.*—Dreamt: *lit.*, saw in my dreams a strange thing.

A chuckle; or, ironical laugh.

A most excellent undertaking (or arrangement).

605. 貌 *mao<sup>4</sup>*, personal appearance.

606. 相 *hsiang<sup>4</sup>*, the physiognomy. This character will be met with later in a different tone.

607. 醜 *ch'ou<sup>3</sup>*, ugly (morally or physically).

608. 摔 *shuai<sup>1</sup>, shuai<sup>3</sup>*, to throw; to dash down.

609. 掉 *tiao<sup>4</sup>*, to hang (nenter); to fall down.

610. 擗 *ch'o¹, ch'uo¹*, to jar by a fall.

611. 搯 *tsuan⁴*, to grasp in the hand.

612. Examples:—

搯 <i>tsuan⁴</i>	了 <i>liao</i>	笑 <i>hsiao⁴</i>	到 <i>tao⁴</i>	下 <i>hsia⁴</i>	得 <i>té</i>	相 <i>hsiang⁴</i>
住 <i>chu⁴</i>	把 <i>pa³</i>	他 <i>t'a¹</i>	河 <i>ho²</i>	來 <i>lai²</i>	醜 <i>ch'ou³</i>	貌 <i>mao⁴</i>
我 <i>wo³</i>	胳膊 <i>ko¹</i>	把 <i>pa³</i>	裏 <i>li³</i>	掉 <i>tiao⁴</i>	一 <i>i²</i>	長 <i>chang³</i>
的 <i>ti</i>	臂 <i>pei⁴</i>	瓶 <i>p'ing²</i>	去 <i>ch'ü⁴</i>	下 <i>hsia⁴</i>	件 <i>chien⁴</i>	得 <i>té</i>
手 <i>shou³</i>	搯 <i>ch'o¹</i>	子 <i>tzŭ</i>	了 <i>liao</i>	去 <i>ch'ü⁴</i>	醜 <i>ch'ou³</i>	好 <i>hao³</i>
了 <i>liao</i>	了 <i>liao</i>	摔 <i>shuai¹</i>	很 <i>hên³</i>	他 <i>t'a¹</i>	事 <i>shih⁴</i>	看 <i>k'an⁴</i>
	他 <i>t'a¹</i>	破 <i>p'o⁴</i>	可 <i>k'o³</i>	掉 <i>tiao⁴</i>	掉 <i>tiao⁴</i>	長 <i>chang³</i>

Good-looking. Ugly.

*Obs.*—*Lit.*, appearance grown to, etc. *Hsiang mao* might equally well be placed before *ch'ou*; in either case *chang té* is best not translated.

A disgraceful (or scandalous) business.

To fall down. To fall down.

*Obs.*—The use of *lai* and *ch'ü* will vary according to the position of the speaker with reference to the object fallen. Thus, were the speaker on foot he would say of a man on horseback, *t'a tiao hsia lai liao*, he has fallen off; if the speaker were on horseback too, he would say *t'a tiao hsia ch'ü liao*.

He fell into the river; such a joke!

*Obs.*—We could say also *tiao tsai ho li*.

He dashed the bottle down and broke it.

To give a shock to one's arm.

He grasped me tightly by the hand.

613. 窄 *chai³*, narrow.

614. 則 *tsé²*, then; in consequence.

615. 况 *k'uang⁴*, besides.

616. 且 *ch'ieh³*, also; in the next place. Also, under certain circumstances, temporarily.

617. Examples:—

件 <i>chien⁴</i>	地 <i>ti⁴</i>	况 <i>k'uang⁴</i>	兒 <i>'rh</i>	不 <i>pu⁴</i>	那 <i>na⁴</i>	一 <i>i¹</i>
事 <i>shih⁴</i>	方 <i>fang¹</i>	且 <i>ch'ieh</i>	窄 <i>chai³</i>	穿 <i>ch'uan¹</i>	一 <i>i²</i>	則 <i>tsé²</i>
我 <i>wo³</i>	兒 <i>'rh</i>	又 <i>yu⁴</i>	二 <i>érh⁴</i>	一 <i>i¹</i>	件 <i>chien⁴</i>	二 <i>érh⁴</i>
且 <i>ch'ieh³</i>	窄 <i>chai³</i>	弄 <i>nung⁴</i>	則 <i>tsé²</i>	則 <i>tsé²</i>	褂 <i>kua⁴</i>	則 <i>tsé²</i>
不 <i>pu²</i>	那 <i>na⁴</i>	臟 <i>tsang¹</i>	太 <i>t'ai⁴</i>	袖 <i>hsiu⁴</i>	子 <i>tzŭ</i>	况 <i>k'uang⁴</i>
問 <i>wan⁴</i>	一 <i>i²</i>	了 <i>liao</i>	長 <i>ch'ang²</i>	口 <i>k'ou³</i>	我 <i>wo³</i>	且 <i>ch'ieh³</i>

In the first place. In the second place.

Moreover; besides.

I won't put on that coat: in the first place, the sleeves are too narrow; in the second, it is too long; and, moreover, it has been dirtied.

The place is narrow; there is not much space.

I won't inquire into that matter for the moment (temporarily).

## EXERCISE XXIII.

多。車 往 窄、方 的 口 城 1  
馬 的 來 兒 地 兒 門

1. There is but little space at the city gates for the number of carts and horses that are moving through them in opposite directions.

*Obs.*—*Lit.*, the city gates' mouth place narrow; coming and going carts and horses many.

鬧 不 去 兒 和 人 外 2  
出 要 告 吵 趕 嚷、頭  
事 讓 訴 呢、車 底 是  
來 讓 他 你 的 下 甚  
看 們 出 那 人 麼

2. Who is it that is making such a noise outside? The servants and carters are wrangling about something. Go out and tell them not to make such a row, or they may get into trouble.

*Obs.* 1.—Note *jang<sup>1</sup> jang<sup>1</sup>*, the noise of several people talking loudly; it cannot be used of the noise made by one person.

*Obs.* 2.—Get into trouble: *lit.*, *k'an*, [or they may] find trouble (*shih*) break out (*nao ch'u lai*).

醜。長 看、個 人 兩 你 3  
的 一 很 兒 個 看  
真 個 好 一 小 那

3. Look at those two little fellows; one of them is good-looking, the other very much the reverse.

下 就 他 人 茶 醜 那 那 4  
去 說 害 說 碗 的 長 好  
的 茶 起 了 摔 的 生 的 看  
碗 怕 他 碎 了 醜 的 的  
是 來 兩 了、氣、的、笑  
掉 了、句、有 把 那 話

4. The good-looking one was making fun of the ugly one, and the latter, getting into a rage, smashed a tea-cup. Someone found fault with him for this, so he got frightened and said the tea-cup had fallen down.

*Obs.* 1.—Rage: *lit.*, begot, or generated, breath, *Ch'i*, air, breath: in Chinese physiology often untranslatable; it is best rendered matter; in this instance, wrath matter; the boy begot wrath matter; i.e., got into a rage.

*Obs.* 2.—Found fault; *shuo*, to speak, followed by a personal noun or pronoun, means to blame; but when the same nouns or pronouns are so circumstanced as to be in what we call the dative case, *shuo* means to speak to.

臂 下 躺 他 要 的 措 5  
擱 把 在 去、拉 辦 住  
了。胳膊 地 他 了 子 他

5. They took hold of his pigtail and were trying to drag him off, when he lay down and jarred his arm in doing so.

了。馬他做裏了、吃晚6  
 摔叫夢。愛夜多飯

6. If you eat too heavy a late dinner you are liable to dream at night. He was thrown from his horse.

我兒了。子困笑我7  
 都倒同上的話我告  
 不在人坐利兒。訴  
 知我。把着害。昨你  
 道。嘴墨就在兒一  
 裏。水着椅我個

7. I will tell you a comical story. Yesterday I was dreadfully tired, and went off to sleep as I sat in my chair. The people that were with me poured some liquid ink into my mouth without my knowing anything about it.

*Obs.*—Went off to sleep: *chao<sup>3</sup> liao*, short for *shui<sup>4</sup>-chao<sup>3</sup> liao*, to go off to sleep; this character will be met with later.

去。不車大那兒街8  
 過拉的麼窄道

8. The street is too narrow for so large a cart to be taken through it.

Turn the following into Chinese. (KEY, EXERCISE XXIII.)

1. There were two men yesterday having an altercation in that narrow space on the top of the city wall, one a good-looking individual, the other very ugly. The good-looking one said to the ugly one, "There is only one of two answers, are you going to do this or are you not?"

*Obs.* 1.—One of two answers: *lit.*, there are not two sentences or two words about it.

*Obs.* 2.—Are you going to do this, etc., *lit.*, this matter you, *tao ti*, *au fond* (or eventually), do or not; *tao ti* is best not translated. Cf. also *tao liao<sup>3</sup>'rh*.

2. The ugly one replied, "In the first place, I am afraid of what people will say; and in the second, I am terribly tired. Go and do it yourself; if you don't do it, how can I?"

*Obs.*—What people will say: *lit.*, I fear remarks (*yen-yü*). Note that *yen-yü* may mean to tell in the sense of to blab; also, to mention; e.g., when you want me *yen-yü i shêng'rh*, let me know.

3. The other burst out into a loud laugh and said, "You are wrong there; why are you afraid of what people will say? I expect you can't do it. If you don't go at once, it is very plain that I must pitch you down." The ugly fellow ran off before [the other] had finished what he was saying.

*Obs.* 1.—Very plain: *ming<sup>3</sup> ming<sup>3</sup>'rh ti*.

*Obs.* 2.—Must pitch you down: *lit.*, this is evidently causing me (*chiao wo*) to take you and throw you down. Note *shuai<sup>3</sup>* not *shuai<sup>1</sup>*; *hsia ch'ü*, not *hsia lai*, the speaker being also on the wall.

4. You surely must have been dreaming; there was no one on the wall yesterday.

5. I was riding along the main street of the *ch'ien<sup>3</sup> mên<sup>3</sup>* the day before yesterday, when an altercation between some men behind me, I don't know who, sent my horse off at full speed. After a little I fell off, and gave a jar to my aukle. Luckily, the shock was not a



heavy one; I rested a bit and got all right. I don't know where the horse galloped to; he has not been found yet.

*Obs. 1.*—Full speed: *lit.*, caused my horse to spread his legs (*k'ai t'ui*) and run off.

*Obs. 2.*—Luckily: *kai hao*, it was yet good (or fortunate).

*Obs. 3.*—Yet: *lit.*, this while. See 120.

6. I have walked all day to-day and am extremely sleepy. There is no help for it; the best thing you can do is to rest for a night; you will have got over your fatigue by to-morrow.

*Obs.*—Got over your fatigue: *lit.*, rested over your fatigue (*hsieh kuo fa-'rh lai liao*).

618. 兆 *chao*<sup>4</sup>, a presage; an omen.

619. 吉 *chi*<sup>2</sup>, auspicious.

620. 凶 *hsiung*<sup>1</sup>, inauspicious. Also, cruel; malevolent; hence applied to acts of violence or murder.

621. 祥 *hsiang*<sup>2</sup>, good fortune; that which bodes good fortune.

622. 瑞 *ju*<sup>4</sup>, the same as the foregoing *hsiang*<sup>2</sup>.

623. Examples:—

情 <i>ch'ing</i> <sup>2</sup>	祥 <i>hsiang</i> <sup>2</sup>	出 <i>ch'u</i> <sup>1</sup>	吉 <i>chi</i> <sup>2</sup>	出 <i>ch'u</i> <sup>1</sup>	我 <i>wo</i> <sup>3</sup>	吉 <i>chi</i> <sup>2</sup>
凶 <i>hsiung</i> <sup>1</sup>	祥 <i>hsiang</i> <sup>2</sup>	兵 <i>ping</i> <sup>1</sup>	兆 <i>chao</i> <sup>4</sup>	了 <i>liao</i>	們 <i>mén</i>	兆 <i>chao</i> <sup>4</sup>
暴 <i>pao</i> <sup>4</sup>	瑞 <i>ju</i> <sup>4</sup>	很 <i>hèn</i> <sup>3</sup>	去 <i>ch'ü</i> <sup>4</sup>	一 <i>i</i> <sup>2</sup>	家 <i>chia</i> <sup>1</sup>	凶 <i>hsiung</i> <sup>1</sup>
	性 <i>hsing</i> <sup>4</sup>	吉 <i>chi</i> <sup>2</sup>	年 <i>nien</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>	裏 <i>li</i> <sup>3</sup>	兆 <i>chao</i> <sup>4</sup>

A good omen. An ill omen.

A good omen has occurred in our family.

Last year's campaign was most successful.

Prosperity.

*Obs.*—This phrase is seldom met with in conversation. The characters are constantly seen on shop signs.

A cruel and violent disposition.

624. 安 *an*<sup>1</sup>, repose.

625. 寧, 甯 *ning*<sup>2</sup>, tranquillity; the second form is now always used, the original character being tabooed, as it formed the *ming*<sup>2</sup>, or personal designation, of the Emperor whose reign is styled Tao Kuang. When read *ning*<sup>4</sup>, and followed by a negative, it becomes a term of comparison.

626. 順 *shun*<sup>4</sup>, obedient; hence, following.

627. 寬 *k'uan*<sup>1</sup>, broad; liberal.

628. 綽 *ch'o*<sup>4</sup>, of exceeding extent (said of place, fortune, etc.); inseparable in the spoken language from *k'uan*<sup>1</sup>.

## 629. Examples :—

事 shih <sup>4</sup>	綽 ch'ò <sup>4</sup>	他 t'a <sup>1</sup>	順 shun <sup>4</sup>	不 pu <sup>4</sup>	亂 luan <sup>4</sup>	安 'an <sup>1</sup>
都 tou <sup>1</sup>	他 t'a <sup>1</sup>	家 chia <sup>1</sup>	水 shui <sup>3</sup>	安 'an <sup>1</sup>	百 po <sup>2</sup>	寧 ning <sup>2</sup>
順 shun <sup>4</sup>	們 mén	裡 li <sup>3</sup>	順 shun <sup>4</sup>	寧 ning <sup>2</sup>	姓 hsing <sup>4</sup>	天 t'ien <sup>1</sup>
當 tang <sup>1</sup>	的 ti	寬 k'uan <sup>1</sup>	風 fêng <sup>1</sup>	了 liao	就 chiu <sup>4</sup>	下 hsia <sup>4</sup>

Peace and quietness (state of freedom from danger).

When the Empire is in disorder the people are not tranquil.

A fair wind and tide (or stream).

His family is in easy circumstances.

Everything goes smoothly with them.

630. 貧 p'in<sup>2</sup>, poor.

631. 窮 ch'iu<sup>2</sup>, extremity ; hence, poverty.

632. 窘 chiung<sup>3</sup>, straitened (of space or fortune); not often used colloquially out of Peking.

633. 產 ch'an<sup>3</sup>, to produce, as the earth its fruits ; productions ; property.

634. 業 yeh<sup>4</sup>, a calling ; an occupation ; hence, acquired property. It is also a sign of the past tense.

## 635. Examples :—

有 yu <sup>3</sup>	也 yeh <sup>3</sup>	一 i <sup>4</sup>	家 chia <sup>1</sup>	貧 p'in <sup>2</sup>	他 t'a <sup>1</sup>
甚 shé <sup>n2</sup>	沒 mei <sup>2</sup>	點 tien <sup>3</sup>	裏 li <sup>3</sup>	窮 ch'iu <sup>2</sup>	真 chên <sup>1</sup>
麼 mo	有 yu <sup>3</sup>	兒 'rh	很 hên <sup>3</sup>	的 ti	不 pu <sup>2</sup>
出 ch'u <sup>1</sup>	這 ché <sup>4</sup>	產 ch'an <sup>3</sup>	窘 chiung <sup>3</sup>	人 jên <sup>2</sup>	是 shih <sup>4</sup>
產 ch'an <sup>3</sup>	兒 'rh	業 yeh <sup>4</sup>	連 lien <sup>2</sup>	他 t'a <sup>1</sup>	個 ko <sup>4</sup>

He is by no means a poor man.

His family is in very straitened circumstances.

They have absolutely no property.

What are the natural products of this place ?

636. 朋 p'éng<sup>2</sup>, a friend or companion ; a person with whom one is in constant contact. Never used alone colloquially.

637. 友 yu<sup>3</sup>, a friend ; a person of kindred tastes or sentiments.

638. 賞 shang<sup>3</sup>, to bestow on ; also, under certain circumstances, to take pleasure in, as a pretty sight.

639. 相 hsiang<sup>1</sup>, mutual ; reciprocal ; but it also indicates the unreciprocated relation of one person or thing to another. See 606.

640. 幫 pang<sup>1</sup>, to assist.

## 641. Examples:—

多 to <sup>1</sup>	幫 pang <sup>1</sup>	姓 hsing <sup>4</sup>	地 tì <sup>4</sup>	一 i <sup>2</sup>	這 ché <sup>4</sup>
年 nien <sup>2</sup>	著 cho <sup>1</sup>	銀 yin <sup>2</sup>	方 fang <sup>1</sup>	個 ko <sup>4</sup>	些 hsieh <sup>1</sup>
的 ti	我 wo <sup>3</sup>	子 tzu <sup>3</sup>	官 kuan <sup>1</sup>	朋 p'eng <sup>2</sup>	花 hua <sup>1</sup>
相 hsiang <sup>1</sup>	我 wo <sup>3</sup>	請 ch'ing <sup>3</sup>	賞 shang <sup>3</sup>	友 yu <sup>3</sup>	盆 p'en <sup>2</sup>
好 hao <sup>3</sup>	們 mèn	你 ni <sup>3</sup>	給 kei <sup>3</sup>	賞 shang <sup>3</sup>	是 shih <sup>4</sup>
	倆 lia <sup>3</sup>	來 lai <sup>2</sup>	百 po <sup>2</sup>	的 ti	我 wo <sup>3</sup>

These flower-pots were presented to me by a friend.

The local officials rewarded the people.

Obs.—Note that in most instances *shang* is used of the gift of a superior to an inferior; in the preceding example it is used politely.

Please come and assist me.

We two have been good friends for many years.

642. 留 liú<sup>2</sup>, to keep; to detain.

643. 丟 tiū<sup>1</sup>, to lose.

644. 根 kēn<sup>1</sup>, the root of a tree; the numerative of sticks, spears, ropes, etc.

645. 現 xièn<sup>4</sup>, now; present time.

646. 別 piéh<sup>2</sup>, do not; a contraction of the words *pu<sup>3</sup> yao<sup>4</sup>*. It will be met with presently in its proper signification.

## 647. Examples:—

能 néng <sup>2</sup>	了 liao	底 tì <sup>4</sup>	根 kēn <sup>1</sup>	能 néng <sup>2</sup>	費 fei <sup>4</sup>	留 liú <sup>2</sup>
窩 hsié <sup>3</sup>	手 shou <sup>3</sup>	根 kēn <sup>1</sup>	棍 kun <sup>4</sup>	別 piéh <sup>2</sup>	心 hsin <sup>1</sup>	他 t'a <sup>1</sup>
字 tzu <sup>4</sup>	疼 t'eng <sup>2</sup>	兒 'rh	子 tzu <sup>3</sup>	給 kei <sup>3</sup>	今 chin <sup>1</sup>	吃 ch'ih <sup>1</sup>
	現 xièn <sup>4</sup>	到 tao <sup>4</sup>	丟 tiū <sup>1</sup>	丟 tiū <sup>1</sup>	天 t'ien <sup>1</sup>	飯 fan <sup>4</sup>
	在 tsai <sup>4</sup>	底 tì <sup>3</sup>	不 pu <sup>4</sup>	那 na <sup>4</sup>	怕 p'a <sup>4</sup>	費 fei <sup>4</sup>
	不 pu <sup>4</sup>	丟 tiū <sup>1</sup>	了 liao <sup>3</sup>	一 i <sup>4</sup>	不 pu <sup>4</sup>	心 hsin <sup>1</sup>

Keep him to dinner.

Much obliged; I am afraid I cannot to-day.

Obs.—Obliged: *lit.*, you have expended your thoughts; one of many expressions of thanks.

Don't lose that stick.

Obs.—We might also say *piéh tiū na kēn kun-tzu*, but in southern *kuan hua* this would mean don't throw it away.

It can't be lost.

At the root; originally.

Obs.—Note *tì<sup>4</sup>*, not *tì<sup>3</sup>*.

Eventually (or, after all) it was lost.

My hand is sore; I cannot write at present.

Obs.—At present: *lit.*, the now that is.

## EXERCISE XXIV.

地正來拏行那昨 1  
正法怕住兇兒兒  
法的。是了、兇有晚  
就要後手人上

1. A murder was committed there last night. The murderer has been seized, and will, I expect, eventually be executed. Execution at the scene of the crime.

Obs. 1.—Murder: *lit.*, a man there did a cruel action. Note that *hsing hsiung* may not mean to commit a murder, though it generally does.

Obs. 2.—Murderer: *hsiang shou*; *lit.*, murdering hand. *Shou*, the hand, is not unfrequently used in place of *jên*, the individual.

Obs. 3.—Executed: *chéng*, in legal phraseology, means to punish; *chéng fa*, to punish by the law, or as the law directs, is, however, limited to capital punishment.

吉那的道麼看來事 2  
兆就祥日能見之情  
叫瑞、後知甚先、沒

2. When before a thing comes to pass there is something seen by which one can tell that there will be prosperity at some future date, that is called *chi<sup>2</sup> chao<sup>4</sup>* (an auspicious omen).

Obs.—When before: *lit.*, things not come's before; the word *chi<sup>2</sup>* here, like *si*, forming a number of words preceding it into a predicate of the word following it.

貧足日太寬足用家 3  
窮就子少、綽了的裏  
是不過錢是錢日

3. When there is money enough in a house for daily use, that is called *k'uan<sup>1</sup>-ch'o<sup>1</sup>* (comfort). When there is not enough for daily need, that is *p'in<sup>2</sup>-ch'iung<sup>2</sup>* (poverty).

業叫那的准子過 4  
產就錢、進有日

4. When there is a regular income to provide for daily subsistence, that is called *ch'an<sup>2</sup>-yeh<sup>4</sup>* (property producing a regular income).

Obs.—Regular income: *lit.*, certain incoming's money.

個在幾不說、幫借了、那 5  
大產個能、沒我、們就、時  
錢業錢、我、有、幾、這、找、候  
都、也、你、們、甚、個、些、了、兒  
很、沒、是、底、麼、錢、年、一、我  
費、了、知、根、不、肯、的、個、甚  
事、連、道、兒、肯、不、相、朋、麼  
弄、的、本、真、肯、好、友、都  
一、現、有、是、他、你、說、沒

5. I lost everything at that time, so I looked up a certain friend of mine and said to him, "We have been good friends all these years; will you help me with a little money?" He said, "It is not that I will not, but really that I cannot. We had a little money originally, as you know, but now our income has disappeared and we find very great difficulty in making a single cash."

酒賞多去、趕當車、你 6  
 錢、你兒我進天要們  
 們的多城兒是這

6. If you can get your cart into the city in the one day I will give you a large *pou-boire*.

了、我、要、這、今、要、你 7  
 一、們、動、三、兒、沒、多  
 路、這、身、五、就、丟、嚙  
 平、就、那、天、走、那、起  
 安、分、麼、可、總、銀、身  
 罷、手、着、就、在、子、我

7. When do you start? If I had not lost that silver I should have been off to-day, but I shall certainly start within the next three or four days. In that case we will say good-bye now. May you have a prosperous journey!

*Obs.*—Good-bye: *fèn shou*; *lit.*, separate the hands. It is the custom amongst Chinese to shake hands, though not quite in the European fashion, when taking leave of each other for a long period; and the drawing away of the hands after such a leavetaking is *fèn shou*.

分去、了、麼、鋪、你 8  
 手、年、我、不、子、們  
 了、就、們、開、怎、那

8. How is it that your shop is no longer open? We dissolved partnership last year.

*Obs.*—Note another meaning of *fèn shou*.

月、好、節、中、十、八、九  
 賞、正、秋、五、月

9. The 15th of the 8th moon, the Festival of Mid-autumn, is just the right time for viewing the moon.

*Obs.*—Festival: the Chinese year is divided into three principal periods or festivals (*chiek*; *lit.*, joints), exclusive of New Year's Day, to each of which a specific name is given; the first is on the 15th of the 1st moon (the Feast of Lanterns), the second on the 5th of the 5th moon, and the third as above.

不、兒、件、不、個、請 10  
 了、個、事、然、忙、你  
 完、今、這、兒、幫

10. Please come and lend me a hand, otherwise I sha'n't get through with this business to-day.

*Obs.*—Lend a hand: *lit.*, aid a haste; *q. d.*, a person who is in haste or busy.

Turn the following into Chinese. (KEY, EXERCISE XXIV.)

1. That man's affairs are certainly not prosperous.

2. Originally he had a regular income, and was in easy circumstances as regarded his daily needs. There came a year when there was no rain for months in succession, so he got no crops off his land, and his family

affairs did not go smoothly. He spent all his capital by degrees, and now he is very poor. His intimate friends now and again (accidentally) help him along with a little money.

*Obs.*—Capital: *lit.*, root money.

3. Did he alone lose his money, or did he involve others in his misfortune?

*Obs.*—Involve: *lit.*, to connect (*lien*) in misfortune or trouble (*lei*); in combination they form the verb to involve. The sentence, literally translated, runs: was it he one man lost money, yet was it [that he] involved other persons?

4. The greater part of the farmers thereabouts lost their money also, so the district has been far from quiet of late; I, however, did not suffer much inconvenience. [You ask me] why (*lit.*, how)? It was in this wise. In my opinion, things, whether good or evil, always give a presage of their advent. One day I dreamt a dream. I dreamt I saw a man come and burn all the wheat in my fields; so I sold the whole of it unripe [as it stood]. Afterwards we were short of rain, but I had got hold of my money long beforehand.

*Obs.* 1.—Of late: *lit.*, near coming (*chin lai*).

*Obs.* 2.—However: *tao*. See 182.

648. 您 *nin*<sup>2</sup>, more commonly pronounced *ni-na*, which, again, is short for *ni lao jèn chia*; politely, you my elder, you, sir, or madam.

649. 陪 *cha*<sup>1</sup> (rather *dja*<sup>1</sup>), a sound taken from the Manchu; yes, sir, or madam.

650. 親 *ch'in*<sup>1</sup>, intimate relationship.

651. 旁 *p'ang*<sup>2</sup>, the sides.

652. 母 *mu*<sup>3</sup>, a mother.

653. Examples:—

的 <i>ti</i>	走 <i>tsou</i> <sup>3</sup>	車 <i>ch'é</i> <sup>1</sup>	大 <i>ta</i> <sup>4</sup>	兒 <i>'rh</i>	父 <i>fu</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>
我 <i>wo</i> <sup>3</sup>	人 <i>jén</i> <sup>2</sup>	輛 <i>liang</i> <sup>4</sup>	道 <i>tao</i> <sup>4</sup>	的 <i>ti</i>	親 <i>ch'in</i> <sup>1</sup>	陪 <i>cha</i> <sup>1</sup>
親 <i>ch'in</i> <sup>1</sup>	我 <i>wo</i> <sup>3</sup>	兩 <i>liang</i> <sup>3</sup>	中 <i>chung</i> <sup>1</sup>	人 <i>jén</i> <sup>2</sup>	母 <i>mu</i> <sup>3</sup>	您 <i>nin</i> <sup>2</sup>
筆 <i>pi</i> <sup>3</sup>	親 <i>ch'in</i> <sup>1</sup>	旁 <i>p'ang</i> <sup>2</sup>	間 <i>chien</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	親 <i>ch'in</i> <sup>1</sup>	要 <i>yao</i> <sup>4</sup>
寫 <i>hsieh</i> <sup>3</sup>	自 <i>tzŭ</i> <sup>4</sup>	邊 <i>pien</i> <sup>1</sup>	兒 <i>'rh</i>	一 <i>i</i> <sup>4</sup>	旁 <i>p'ang</i> <sup>2</sup>	甚 <i>shén</i> <sup>2</sup>
的 <i>ti</i>	做 <i>tso</i> <sup>4</sup>	兒 <i>'rh</i>	走 <i>tsou</i> <sup>3</sup>	條 <i>t'iao</i> <sup>2</sup>	邊 <i>pien</i> <sup>1</sup>	麼 <i>mo</i>

Boy! Sir. What do you want, sir?

Father (Radical 88). Mother. Bystanders.

On that high road the middle is for carts and the two sides for people on foot.

*Obs.*—Note that *ch'é* is generalised by the numerative following instead of preceding it.

I did it myself. I wrote it myself.

*Obs.*—We might also say *wo pên*<sup>3</sup> *jên*<sup>2</sup> *'rh*, my individual self.

654. 祖 *tsu*<sup>3</sup>, ancestors

*Obs.* 3.—Give a presage, etc.: *lit.*, all have a previous omen.

5. Please keep this jar, sir (*ta-jén*); I am very poor. My friends won't assist me, so I have sold or pawned all my household furniture, and this one jar is all I've got [left].

*Obs.*—Note *p'ing*, a jar; *p'ing-tzŭ*, a bottle, or small jar.

6. Isn't your name CHANG? How have you become so poor as this? I remember two or three years back you had a regular income and could manage to live well enough.

*Obs.*—So poor: *lit.*, you how straitened (*chiung*<sup>3</sup>) into (*ch'éng*<sup>3</sup>) this kind?

7. What you say, sir, is quite true; I lost my money after that, and at present am a beggar.

*Obs.*—Beggar: *lit.*, wanting rice's man; the "man" may be omitted.

655. 翁 *wêng<sup>1</sup>*, an old man. Generally employed with the first character of a person's *hao<sup>4</sup>*, or literary appellation; thus, a man whose name was WANG, and his *hao<sup>4</sup>* YA<sup>3</sup>-T'ING<sup>2</sup>, could be spoken of or addressed as YA<sup>3</sup> *wêng<sup>1</sup>*.

656. 兄 *hsiung<sup>1</sup>*, an elder brother.

657. 孫 *sun<sup>1</sup>*, a grandchild.

658. 舍 *shé<sup>4</sup>*, a cottage.

659. 弟 *tí<sup>4</sup>*, a younger brother.

660. Examples:—

孫 <i>sun<sup>1</sup></i>	您 <i>nín<sup>2</sup></i>	兒 <i>érh<sup>2</sup></i>	七 <i>ch'i<sup>2</sup></i>	老 <i>lao<sup>3</sup></i>	父 <i>fu<sup>4</sup></i>	我 <i>wo<sup>3</sup></i>
有 <i>yu<sup>3</sup></i>	跟 <i>kên<sup>1</sup></i>	子 <i>tzǔ</i>	個 <i>ko<sup>4</sup></i>	翁 <i>wêng<sup>1</sup></i>	家 <i>chia<sup>1</sup></i>	的 <i>ti</i>
五 <i>wo<sup>3</sup></i>	前 <i>ch'ien<sup>2</sup></i>	孫 <i>sun<sup>1</sup></i>	家 <i>chia<sup>1</sup></i>	我 <i>wo<sup>3</sup></i>	祖 <i>tsu<sup>3</sup></i>	祖 <i>tsu<sup>3</sup></i>
個 <i>ko<sup>4</sup></i>	幾 <i>chi<sup>3</sup></i>	子 <i>tzǔ</i>	兄 <i>hsiung<sup>1</sup></i>	們 <i>mên</i>	母 <i>mu<sup>3</sup></i>	上 <i>shang<sup>4</sup></i>
小 <i>hsiao<sup>3</sup></i>	位 <i>wei<sup>4</sup></i>	孫 <i>sun<sup>1</sup></i>	舍 <i>shé<sup>4</sup></i>	弟 <i>tí<sup>4</sup></i>	這 <i>chê<sup>4</sup></i>	家 <i>chia<sup>1</sup></i>
孫 <i>sun<sup>1</sup></i>	令 <i>ling<sup>4</sup></i>	女 <i>nü<sup>3</sup></i>	弟 <i>tí<sup>4</sup></i>	兄 <i>hsiung<sup>1</sup></i>	位 <i>wei<sup>4</sup></i>	祖 <i>tsu<sup>3</sup></i>

My ancestors. My grandfather. My grandmother.

*Obs.* 1.—My is implied by the use of *chia*, which is used only in referring to one's own relations.

*Obs.* 2.—We can also say *chia tsu*, my grandfather.

This old gentleman.

We are seven brothers.

*Obs.*—Note that *tí* precedes *hsiung* when the word is plural, but that *hsiung tí* means a younger brother.

My elder brother. My younger brother (*see* Exercise XXV, 4).

A son. A grandson. A granddaughter.

How many grandsons have you, sir?

*Obs.* 1.—Note *ling sun* when speaking of others; *hsiao sun* of one's own grandchildren. *See* 208.

*Obs.* 2.—Have you: *kên ch'ien*; *li*, in your presence.

I have five grandsons.

661. 奴 *nu<sup>2</sup>*, a slave; but also used disparagingly of inferiors not slaves.

662. 才 *ts'ai<sup>2</sup>*, talent; but when coupled with *nu<sup>2</sup>*, the foregoing, it does not appear to affect its sense.

663. 迎 *ying<sup>2</sup>*, to go out to meet an equal or superior.

664. 接 *chieh<sup>1</sup>*, to receive a present; to greet a guest. Can be used with the foregoing.

665. Examples:—

迎 <i>ying<sup>2</sup></i>	道 <i>tao<sup>4</sup></i>	才 <i>ts'ai<sup>2</sup></i>	那 <i>na<sup>4</sup></i>	得 <i>tei<sup>3</sup></i>	父 <i>fu<sup>4</sup></i>	奴 <i>nu<sup>2</sup></i>
接 <i>chieh<sup>1</sup></i>	兒 <i>'rh</i>	們 <i>mên</i>	壞 <i>huai<sup>4</sup></i>	去 <i>ch'ü<sup>4</sup></i>	快 <i>k'uai<sup>4</sup></i>	才 <i>ts'ai<sup>2</sup></i>
您 <i>nín<sup>2</sup></i>	趕 <i>kan<sup>3</sup></i>	走 <i>tsou<sup>3</sup></i>	心 <i>hsin<sup>1</sup></i>	迎 <i>ying<sup>2</sup></i>	回 <i>hui<sup>2</sup></i>	迎 <i>ying<sup>2</sup></i>
	不 <i>pu<sup>2</sup></i>	錯 <i>ts'o<sup>4</sup></i>	的 <i>ti</i>	接 <i>chieh<sup>1</sup></i>	來 <i>lai<sup>2</sup></i>	接 <i>chieh<sup>1</sup></i>
	上 <i>shang<sup>4</sup></i>	了 <i>liao</i>	奴 <i>nu<sup>2</sup></i>	我 <i>wo<sup>3</sup></i>	我 <i>wo<sup>3</sup></i>	家 <i>chia<sup>1</sup></i>

Slaves.

To receive; to go to meet, as a parent, visitor, etc.

My father will be back directly; I must go and receive him.

Those rascally servants of mine lost their way, and were not in time to receive you.

666. 葬, 墓, *tsang*<sup>4</sup>, to bury; the first form appears to be more frequently used.

667. 絲 *ssu*<sup>1</sup>, silk (spinning or winding) not yet made into a fabric.

668. 團 *t'uan*<sup>2</sup>, a ball, a lump, as of silk, cotton, etc.

669. 絨 *jung*<sup>2</sup>, woollen cloth; velvet; worsted; very coarse silk.

670. 尺 *ch'ih*<sup>3</sup>, the Chinese foot, of 10 inches.

671. Examples:—

五 <i>wu</i> <sup>3</sup>	長 <i>ch'ang</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>	一 <i>i</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	下 <i>hsia</i> <sup>4</sup>
尺 <i>ch'ih</i> <sup>3</sup>	三 <i>san</i> <sup>1</sup>	論 <i>lun</i> <sup>4</sup>	根 <i>kên</i> <sup>1</sup>	絨 <i>jung</i> <sup>2</sup>	團, <i>tsang</i> <sup>4</sup>
寸 <i>ts'un</i> <sup>4</sup>	尺 <i>ch'ih</i> <sup>3</sup>	尺 <i>ch'ih</i> <sup>3</sup>	絲 <i>ssü</i> <sup>1</sup>	三 <i>san</i> <sup>1</sup>	一 <i>i</i> <sup>4</sup>
過 <i>kuo</i> <sup>4</sup>	二 <i>êrh</i> <sup>4</sup>	賣 <i>mai</i> <sup>4</sup>	線 <i>hsien</i> <sup>4</sup>	尺 <i>ch'ih</i> <sup>3</sup>	團 <i>t'uan</i> <sup>2</sup>
長 <i>ch'ang</i> <sup>2</sup>	寸 <i>ts'un</i> <sup>4</sup>	的 <i>ti</i>	絨 <i>jung</i> <sup>2</sup>	寬 <i>k'uan</i> <sup>1</sup>	絲 <i>ssü</i> <sup>1</sup>

To bury.

A ball of silk.

That velvet is three feet wide.

A silken thread.

Velvet is sold by the foot.

Three feet two inches and a half in length.

Too long; *lit.*, feet and inches excessive length.

*Obs.*—Note *ch'ih*<sup>3</sup> *ts'un*<sup>4</sup> in combination, not *ch'ih*<sup>3</sup>.

672. 貨 *huo*<sup>4</sup>, goods; merchandise.

673. 昂 *ang*<sup>2</sup>, rising; risen. Seldom used alone.

674. 替 *t'i*<sup>4</sup>, to supply the place of; for; instead of.

675. 挑 *t'iao*<sup>1</sup>, to carry on the shoulder; to select.

676. Examples:—

菜 <i>tsai</i> <sup>4</sup>	挑 <i>t'iao</i> <sup>1</sup>	打 <i>ta</i> <sup>3</sup>	長 <i>chang</i> <sup>3</sup>	現 <i>hsien</i> <sup>4</sup>	貴 <i>kuei</i> <sup>4</sup>	買 <i>mai</i> <sup>3</sup>
挑 <i>t'iao</i> <sup>1</sup>	一 <i>i</i> <sup>2</sup>	算 <i>suan</i> <sup>4</sup>	了 <i>liao</i>	在 <i>tsai</i> <sup>4</sup>	絲 <i>ssü</i> <sup>1</sup>	土 <i>t'u</i> <sup>3</sup>
了 <i>liao</i>	個 <i>ko</i> <sup>4</sup>	請 <i>ch'ing</i> <sup>3</sup>	都 <i>tou</i> <sup>1</sup>	昂 <i>ang</i> <sup>2</sup>	貨 <i>huo</i> <sup>4</sup>	貨 <i>huo</i> <sup>4</sup>
來 <i>lai</i> <sup>2</sup>	好 <i>hao</i> <sup>3</sup>	您 <i>nin</i> <sup>2</sup>	說 <i>shuo</i> <sup>1</sup>	貴 <i>kuei</i> <sup>4</sup>	的 <i>ti</i>	出 <i>ch'u</i> <sup>1</sup>
	的 <i>ti</i>	替 <i>t'i</i> <sup>4</sup>	得 <i>tê</i>	現 <i>hsien</i> <sup>4</sup>	價 <i>chia</i> <sup>4</sup>	口 <i>k'ou</i> <sup>3</sup>
	把 <i>pa</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>	在 <i>tsai</i> <sup>4</sup>	錢 <i>ch'ien</i> <sup>2</sup>	昂 <i>ang</i> <sup>2</sup>

To buy goods for export.

*Obs.*—Note *k'ou*, a port, sea or riverine; also, a pass, frontier or otherwise.

High price; rising in price.

The price of silk goods is *ang*<sup>2</sup>-*kuei*<sup>4</sup> (high) just now, or *chang*<sup>3</sup> (has risen); you may say either.

I propose to ask you to choose me a good one.

Bring (carry with a pole) those vegetables here.



## EXERCISE XXV.

思的重兒有您稱 1  
意人尊點是人

1. To address a person as *nin*<sup>2</sup> (you, sir) conveys a certain idea of doing honour to the person addressed.

*Obs.*—*Lit.*, when one accosts anyone as *nin*, it is that there is a particle of honouring the person's intention.

家就的子親是家 2  
老稱父旁的我祖  
翁人親人老父就

2. *Chia*<sup>1</sup> *tsu*<sup>3</sup> (my grandfather) is my father's father. The father of a third person is called his *lao*<sup>3</sup> *weng*<sup>1</sup>.

*Obs.* 1.—Third person: *lit.*, side person. Though *lao weng* is a term of respect, you do not use it when speaking to a man of his own father.

*Obs.* 2.—*Ch'eng*, here, to speak of; translated in Example 1 by *addressing*, because its object is there in the second person.

的家的問好阿、令 3  
安父祖、人阿、令祖  
親人家是尊好

3. Is the honoured grandfather well? is the honoured worshipful one well? are inquiries after the well-being of the grandfather or father of the person addressed.

*Obs.*—Note the interrogative *a*.

兄兄、人兄、說己向 4  
令是家舍的的人  
弟說弟是弟說  
令弟稱家兄自

4. In speaking to anyone of one's own brothers, the form used is *chia*<sup>1</sup> *hsiung*<sup>1</sup> (the elder brother of my family), *shé*<sup>4</sup> *ti*<sup>4</sup> (the younger brother of my cottage). In speaking to anyone else of his brother, the form is the honoured elder brother, or the honoured younger brother.

多下是買有是的是奴 5  
人說的、不買人、使才  
的底還是的、有喚就

5. The term *nu*<sup>2</sup>-*ts'ai*<sup>2</sup> means, simply, servants, some are property (slaves), some are not; but the more common phrase is *ti*<sup>3</sup> *hsia*<sup>4</sup> *jén*<sup>2</sup> (inferiors).

*Obs.*—But the more common: *lit.*, [but] still is [it the fact that] saying *ti hsia jén's* [fashion is the] more frequent; or, the saying *ti hsia jén's* [people] predominate.

他去葬、老兒迎我祖今 6  
們幫我翁他接、得回兒  
去、幫得下們後去來家

6. My grandfather returns to-day, and I must go to meet him. Their father is to be buried the day after to-morrow, and I shall have to go and lend a hand at the funeral.

*Obs.* 1.—Buried, etc.: *lit.*, the day after to-morrow their father [they] bury; I must to help them go. *Hsia tsang* are two verbs compounded, not a verb and its object.

*Obs.* 2.—Here, as in many places, the object (*lao weng*) preceding the verb may be made in our idiom the subject of a passive verb.

的。一 您 是 那 可 的 你 生 7  
 點 替 土 絨 不 土 們 絲  
 兒 我 貨、可 是 貨 這 不  
 好 挑 請 不 麼、麼。兒 是

Obs.—To be sure: *lit.*, can it not be?

他 工 了 能 兒 說 請 給 我 8  
 幾 兒 個 來、怕 他 安、大 兄  
 天、替 替 找 不 明 他 人 弟

Obs. 1.—Note that *hsiung-ti*, in combination, means a younger brother or brothers, and *ti hsiung*, brothers, elder and younger.

Obs. 2.—Present respects: *ch'ing an*; *lit.*, request [to be informed of your] comfort or well-being.

Obs. 3.—Substitute; *lit.*, an instead-of workman.

上 擱 得 瓦 來 我 9  
 不 在 挑 盆 的 挑  
 行 車 着、總 那 出

Obs.—Note *t'iao*, to choose: *t'iao cho*, to carry with a pole.

上 我 兒 成 紙 他 10  
 扔 臉 往 團 弄 把

Obs.—*Lit.*, he took paper, worked it [till it] formed a ball, towards my face threw it; *ch'êng* is often an auxiliary simply denoting completion of an action.

叫 上 叫 上 的、是 西 牲 11  
 背 背 挑 挑 人 頭 叫 口  
 子 的 子 的 肩 裏 馱 馱  
 東 人 東 膀 說 子 的  
 西 背 西 兒 過 那 東

Obs.—膀 and 膀 are identical.

7. Is not raw silk a product of your country here? To be sure it is; but velvet is not, and I shall be obliged to you to choose me some that is good.

8. My younger brother presents his respects to you, sir; he says he is afraid he cannot come to-morrow, so he has found a substitute to act in his stead for a few days.

9. You will have to carry those earthenware basins that I have chosen with a carrying pole; it won't do to put them in a cart.

10. He rolled some paper into a ball and threw it in my face.

11. The load carried on the backs of animals is called a *to<sup>4</sup>-tzŭ*, as has been before explained; that carried by men with a pole over the shoulder is called a *t'iao<sup>1</sup>-tzŭ*; and that carried by men on the back is called a *pei<sup>1</sup>-tzŭ*.

Turn the following into Chinese. (KEY, EXERCISE XXV.)

1. Three days ago our elder brother returned home, bringing with him some 200 balls odd of silk and 50 bales of velvet. My father told me to go and meet him, and, while I was about it, to assist him in carrying in the goods.

Obs. 1.—Three days ago: *lit.*, the great day before yesterday.

Obs. 2.—While I was about it: *lit.*, following with the hand; i.e., taking advantage of one job to do another (to take the opportunity).

2. Is your elder brother a draper, then?

3. To be sure. Father and an ancestor of his were also in that line of business. What object have you in asking?

*Obs.*—What object: *lit.*, you ask this talk have what lofty vision (or idea)?

4. My younger brother wants to buy some fine raw silk, [and I wish to] ask your brother to pick out a little good [stuff] for him; can it be done?

5. It can be done, of course; he will certainly select some silk for your brother; but there is one thing, I am afraid the price has gone up; it is very dear at present.

6. Good-bye, sir! *Au revoir!*

*Obs.* 1.—Good-bye: *lit.*, you please; *q.d.*, please do not remain on my account, or, please do not let me detain you.

*Obs.* 2.—*Au revoir*: *lit.*, returning see; we shall meet when you or I return, or by-and-by. These are two of the most common salutations in use; *nin ch'ing* may be also used for, that will do, thank you.

7. Their grandfather was buried yesterday. I told my servants to go and lend them

a hand, but the rascals wouldn't listen to me, and never went at all. Some bystander had said there was a ghost over there, and they were so frightened that they refused to go. My grandson eventually called one of them to him. He gave a *cha* and came slowly across, whereupon my grandson gave him a few strokes with a stick.

*Obs.* 1.—Never: *tao liao<sup>2</sup>.rh*: *lit.*, to the finish.

*Obs.* 2.—A ghost: *kuei<sup>2</sup>* (Radical 194).

8. What your servants say has some little truth in it. I passed the place the other night, and I saw a ghost running about in a wild sort of way. His hair was red, his face yellow, and the moment I saw him it frightened me terribly.

*Obs.* 1.—By: this is rendered by *ta<sup>3</sup>* (241).

*Obs.* 2.—Frightened me terribly: *p'a ti wo liao pu tē*. Note *p'a* as an active verb.

9. What nonsense! You certainly must have had too much to drink again.

677. 想 *hsiang<sup>3</sup>*, to think; to think of.

678. 却 *ch'io<sup>4</sup>, ch'üeh<sup>4</sup>*, properly, to reject a present; a strong disjunctive, to be rendered sometimes by *but*, sometimes by emphasis only.

679. 睡 *shui<sup>4</sup>*, to sleep.

680. 覺 *chiao<sup>4</sup>, chio<sup>2</sup>, chüeh<sup>2</sup>*. *Chiao<sup>4</sup>* is properly to perceive, to feel, in which sense it is sometimes pronounced *chio<sup>2</sup>* and *chüeh<sup>2</sup>*; when joined with *shui<sup>4</sup>*, to sleep (679), it is pronounced *chiao<sup>4</sup>*; it does not seem to affect the sense of that word in any way.

681. Examples:—

著 <i>chao<sup>2</sup></i>	睡 <i>shui<sup>4</sup></i>	說 <i>shuo<sup>1</sup></i>	他 <i>t'a<sup>1</sup></i>	你 <i>ni<sup>3</sup></i>	到 <i>tao<sup>4</sup></i>	我 <i>wo<sup>3</sup></i>
身 <i>shên<sup>1</sup></i>	覺 <i>chiao<sup>4</sup></i>	我 <i>wo<sup>3</sup></i>	昨 <i>tso<sup>2</sup></i>	你 <i>ni<sup>3</sup></i>	我 <i>wo<sup>3</sup></i>	想 <i>hsiang<sup>3</sup></i>
上 <i>shang<sup>4</sup></i>	來 <i>lai<sup>2</sup></i>	沒 <i>mei<sup>2</sup></i>	兒 <i>'rh</i>	想 <i>hsiang<sup>3</sup></i>	常 <i>ch'ang<sup>2</sup></i>	他 <i>t'a<sup>1</sup></i>
覺 <i>chio<sup>2</sup></i>	著 <i>cho</i>	在 <i>tsai<sup>4</sup></i>	來 <i>lai<sup>2</sup></i>	他 <i>t'a<sup>1</sup></i>	常 <i>ch'ang<sup>1</sup></i>	明 <i>ming<sup>2</sup></i>
著 <i>cho</i>	我 <i>wo<sup>3</sup></i>	家 <i>chia<sup>1</sup></i>	過 <i>kuo<sup>4</sup></i>	怎 <i>tsên<sup>3</sup></i>	兒 <i>'rh</i>	兒 <i>'rh</i>
冷 <i>lêng<sup>3</sup></i>	睡 <i>shui<sup>4</sup></i>	我 <i>wo<sup>3</sup></i>	他 <i>t'a<sup>1</sup></i>	麼 <i>mo<sup>1</sup></i>	的 <i>ti</i>	可 <i>k'o<sup>3</sup></i>
	不 <i>pu<sup>4</sup></i>	却 <i>ch'io<sup>4</sup></i>	們 <i>mên</i>	樣 <i>yang<sup>4</sup></i>	想 <i>hsiang<sup>3</sup></i>	以 <i>i<sup>3</sup></i>

I think he can arrive to-morrow.

I am continually thinking about you.

*Obs.*—For *ch'ang*, see 688.

What do you think of him?

He came yesterday, and they said I wasn't at home, but I was asleep.

*Obs.*—*Shui-chiao* does not necessarily imply sleep, but it does imply the attempt to sleep; see next example.

I cannot sleep; I feel cold.

682. 對 *tui*<sup>4</sup>, opposite to; to agree with; a pair. It also sometimes takes the place of the preposition *to*, or marks the sign of the dative.

683. 賽 *sai*<sup>4</sup>, to compete with.

684. 嗇 *sé*<sup>4</sup>, niggardly; never used alone.

685. 吞 *t'un*<sup>1</sup>, to swallow; to bolt down. Oftener used figuratively of peculation or avarice.

686. 疊 *tieh*<sup>2</sup>, in folds or layers; to fold; repeatedly.

687. 增 *tséng*<sup>1</sup>, to add to.

688. 常 *ch'ang*<sup>2</sup>, constant; continual.

689. Examples:—

是 <i>shih</i> <sup>4</sup>	裝 <i>shang</i> <sup>1</sup>	吞 <i>t'un</i> <sup>1</sup>	嗇 <i>sé</i> <sup>4</sup>	馬 <i>ma</i> <sup>3</sup>	面 <i>mien</i> <sup>4</sup>	對 <i>tui</i> <sup>4</sup>
平 <i>p'ing</i> <sup>2</sup>	疊 <i>tieh</i> <sup>2</sup>	人 <i>jén</i> <sup>2</sup>	刻 <i>k'é</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	面 <i>mien</i> <sup>4</sup>
常 <i>ch'ang</i> <sup>2</sup>	起 <i>ch'i</i> <sup>3</sup>	家 <i>chia</i> <sup>1</sup>	人 <i>jén</i> <sup>2</sup>	青 <i>ch'ing</i> <sup>1</sup>	們 <i>mén</i>	軟 <i>juan</i> <sup>3</sup>
的 <i>ti</i>	來 <i>lai</i> <sup>2</sup>	的 <i>ti</i>	不 <i>pu</i> <sup>2</sup>	馬 <i>ma</i> <sup>3</sup>	賽 <i>sai</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>
事 <i>shih</i> <sup>4</sup>	增 <i>tséng</i> <sup>1</sup>	錢 <i>ch'ien</i> <sup>2</sup>	好 <i>hao</i> <sup>4</sup>	跑 <i>p'ao</i> <sup>3</sup>	過 <i>kuo</i> <sup>4</sup>	硬 <i>ying</i> <sup>4</sup>
	多 <i>to</i> <sup>1</sup>	把 <i>pa</i> <sup>3</sup>	花 <i>hua</i> <sup>1</sup>	得 <i>té</i> <sup>2</sup>	兩 <i>liang</i> <sup>3</sup>	的 <i>ti</i>
	却 <i>ch'io</i> <sup>4</sup>	衣 <i>i</i> <sup>1</sup>	錢 <i>ch'ien</i> <sup>2</sup>	快 <i>k'uai</i> <sup>4</sup>	回 <i>hui</i> <sup>2</sup>	對 <i>tui</i> <sup>4</sup>

The opposite; the reverse side; also, in front of.

Soft is the opposite of hard.

We tried the horses twice; the grey gallops the faster.

Niggardly men do not like to spend money.

*Obs.*—*Hao*<sup>4</sup>.

To pocket (*lit.*, swallow) people's money.

Fold up the clothes.

*Obs.*—*Ch'i lai*, the auxiliary verb of *tieh*, does not necessarily imply movement upwards.

Many added.

It is nevertheless a matter of common occurrence.

*Obs.*—*P'ing-ch'ang* may also mean indifferent, as a person's reputation.

690. 葱 *ts'ung*<sup>1</sup>, onions.

691. 苗 *miao*<sup>2</sup>, sprouts; the first appearance of any vegetation above the ground belonging to the category of grasses.

692. 嫩 *nén<sup>4</sup>, nun<sup>4</sup>*, tender, fresh, or young, as opposed to tough, stale, or old.

693. 桑 *sang<sup>1</sup>*, the mulberry tree.

694. 樹 *shu<sup>4</sup>*, a tree.

695. 林 *lin<sup>2</sup>*, a grove ; a wood ; a forest.

696. Examples :—

兒 <i>'rh</i>	我 <i>wo<sup>3</sup></i>	有 <i>yu<sup>3</sup></i>	桑 <i>sang<sup>1</sup></i>	來 <i>lai<sup>2</sup></i>	兒 <i>'rh</i>	一 <i>i<sup>4</sup></i>
不 <i>pu<sup>2</sup></i>	要 <i>yao<sup>4</sup></i>	桑 <i>sang<sup>1</sup></i>	樹 <i>shu<sup>4</sup></i>	了 <i>liao</i>	豆 <i>tou<sup>4</sup></i>	斤 <i>chin<sup>1</sup></i>
要 <i>yao<sup>4</sup></i>	嫩 <i>nén<sup>4</sup></i>	樹 <i>shu<sup>4</sup></i>	山 <i>shan<sup>1</sup></i>	樹 <i>shu<sup>4</sup></i>	苗 <i>miao<sup>2</sup></i>	葱 <i>ts'ung<sup>1</sup></i>
老 <i>lao<sup>3</sup></i>	雞 <i>chi<sup>1</sup></i>	林 <i>lin<sup>2</sup></i>	背 <i>pei<sup>4</sup></i>	林 <i>lin<sup>2</sup></i>	兒 <i>'rh</i>	嫩 <i>nén<sup>4</sup></i>
的 <i>ti</i>	子 <i>tzü<sup>3</sup></i>	子 <i>tzü</i>	後 <i>hou<sup>4</sup></i>	子 <i>tzü</i>	上 <i>shang<sup>4</sup></i>	苗 <i>miao<sup>2</sup></i>

A catty of onions.

Tender sprouts.

The beans have sprouted.

*Obs.*—Emphasise *shang*: not that *shang* verbalises *miao*.

A grove of trees ; or, a wood.

The mulberry tree.

At the back of the hill there is a mulberry grove.

I want soft-boiled eggs, not hard-boiled ones.

697. 森 *sén<sup>1</sup>*, density, as of foliage.

698. 綠 *lü<sup>4</sup>*, green ; the literary pronunciation is *lu<sup>4</sup>*.

699. 草 *ts'ao<sup>2</sup>*, grass ; plants not being trees.

700. 濕, 溼, *shih<sup>1</sup>*, wet ; damp. The first form is the commoner.

701. 曬, 晒, *shai<sup>4</sup>*, a verb describing the action of the sun's rays ; not necessarily to scorch. The second is a vulgar form.

702. Examples :—

出 <i>ch'u<sup>1</sup></i>	裝 <i>shang<sup>1</sup></i>	我 <i>wo<sup>3</sup></i>	草 <i>ts'ao<sup>3</sup></i>	子 <i>tzü</i>	的 <i>ti</i>	葱 <i>ts'ung<sup>1</sup></i>
去 <i>ch'ü<sup>4</sup></i>	都 <i>tou<sup>1</sup></i>	一 <i>i<sup>4</sup></i>	鞋 <i>hsieh<sup>2</sup></i>	線 <i>lü<sup>4</sup></i>	那 <i>na<sup>4</sup></i>	苗 <i>miao<sup>2</sup></i>
曬 <i>shai<sup>4</sup></i>	濕 <i>shih<sup>1</sup></i>	身 <i>shén<sup>1</sup></i>	草 <i>ts'ao<sup>3</sup></i>	森 <i>sén<sup>1</sup></i>	個 <i>ko</i>	兒 <i>'rh</i>
一 <i>i</i>	了 <i>liao</i>	的 <i>ti</i>	帽 <i>mao<sup>4</sup></i>	森 <i>sén<sup>1</sup></i>	竹 <i>chu<sup>2</sup></i>	是 <i>shih<sup>4</sup></i>
晒 <i>shai<sup>4</sup></i>	掣 <i>na<sup>2</sup></i>	衣 <i>i<sup>1</sup></i>	兒 <i>'rh</i>	的 <i>ti</i>	林 <i>lin<sup>2</sup></i>	綠 <i>lü<sup>4</sup></i>

Onion sprouts are green.

How green that bamboo grove is !

Straw shoes. Straw hats.

All my clothes are wet ; take them out and dry them in the sun.

## EXERCISE XXVI.

好。土。又。草。樹。那。西。我。1  
 你。涼。地。林。兒。山。們  
 說。快。裏。子。就。去。明  
 好。又。坐。在。找。罷。兒  
 不。沒。着。青。個。到。上

1. Let's go to the Western Hills to-morrow. When we get there we will look for a grove of trees and sit down on the green grass, where we shall be both cool and free from dust. What do you say?

*Obs.*—Green grass: the word *ch'ing* applies to many other colours besides green; it may also mean glossy black, grey, or blue, and farther qualifies the shades of certain primary colours.

對。時。樹。裏。是。我。麼。去。2  
 呢。候。林。曬。在。却。不。倒  
 兒。子。暖。太。想。能。沒  
 還。坐。兒。陽。着。去。有  
 不。着。好。地。還。的。甚

2. There is nothing to prevent our going, but I think it would be better to bask in the sun; it is not the time of year to sit in the woods.

*Obs.*—*Lit.*, go there is not, on the contrary, any not being able to go's [reason]; I, however, think, still it is in the sun's place to warm better; in a wood sitting the time [is] not apposite.

過。長。却。心。正。賽。僭。3  
 你。怕。比。你。對。着。們  
 跑。我。的。我。跑。倆  
 不。的。腿。的。罷。人

3. Let's have a race. It's just what I should like, but your legs are longer than mine, and I fear I can't beat you.

*Obs.*—Just what I should like: *lit.*, correctly agrees with my wishes (or feelings).

增。天。們。肯。於。很。弟。他。4  
 的。比。的。花。蓄。都。利。那  
 多。一。錢。錢。刻。是。害。倆  
 天。一。他。不。過。得。兄

4. Those two brothers of his are terrible fellows, they are both too niggardly; they won't spend anything, and their money increases every day.

一。二。嫩。不。兩。那。5  
 斤。百。都。分。天。葱  
 錢。是。老。貴。這

5. Onions have been dear these last two days; old and young alike, they are all 200 cash the catty.

說苗兒出名。木花草 6  
得兒了。了麥的草木  
也火苗子總樹是

Obs.—Generic: *lit.*, all-including name.

熟生人、南川是苗 7  
的。的分的東四子

Obs.—Wild, etc.: *lit.*, unripe and ripe; reclaimed and unreclaimed.

的。森子樹那林叫樹 8  
森綠林桑子。樹多

6. The term *ts'ao<sup>2</sup> mu<sup>4</sup>* is generic of flowers, plants, and trees. The wheat has sprouted. You can also say *huo<sup>2</sup> miao<sup>2</sup>-rk* (the flame of a fire).

7. The Miaotzŭ are people to the south-east of Szechwan; they are divided into wild and reclaimed.

8. A number of trees is called a *shu<sup>4</sup> lin<sup>2</sup>-tzŭ*. How deep (or dense) the green of that mulberry grove is!

來。了。一頭得裳要 9  
就曬地鋪弄把  
疊曬裏在乾溼  
起乾曬日了、衣

9. If you want to dry damp clothes you should spread them out in a sunny place for the sun to shine upon them. When the sun has dried them they should be folded up.

Obs. 1.—To dry: *nung*, here, and often elsewhere, pronounced *nou*, verbalises the adjective *kan*, dry.

Obs. 2.—Sunny: *lit.*, you must spread them in a sun place; note *jih-t'ou*, the sun.

了。兒下銀人人兒聽 10  
們鐘子。家疊住見  
該了、天好次的說、  
睡小有些吞那對  
覺人八個了個過

10. I hear that the man who lives over the way has pocketed people's money over and over again. It's 8 o'clock; youngsters should be in bed.

Obs. 1.—Over the way: *lit.*, fronting over (or across).

Obs. 2.—Over and over: *lit.*, on repeated occasions.

Turn the following into Chinese. (KEY, EXERCISE XXVI.)

1. The other day we two were having an archery match in the grove. The weather was excellent, the sun's rays were warm, and that stretch of wood was of a lovely deep green. When we had finished our archery I told him a funny story.

Obs. 1.—Archery: *la kung* (Radical 57), to draw the bow.

Obs. 2.—A stretch: *i tai*. See 416.

2. I proceeded to say that once upon a time there was a man of the name of MA, who sold onions. He was sleeping one day on the ground in a mulberry grove, and when he got up he saw a man standing before him roaring with laughter.

Obs. 1.—Once upon a time: *lit.*, formerly.

Obs. 2.—Roaring with laughter: *lit.*, [with] great sound laugh[ing].

3. "What is there to laugh at here?" he asked in a rage. The man said to him, "The ground here is very damp; look at your clothes, they are all wet, and must be spread out in the sun to dry; besides, you have lost the merchandise you brought with you."

*Obs.* 1.—Asked in a rage: *lit.*, he begot rage, then said, here is what laughing head (or item)?

*Obs.* 2.—Said to him: *tui t'a shuo*; note *tui* as a preposition.

4. The old man gave a look, and, true enough, his bags were empty. "Then," said he, "if it isn't you who has eaten my young onions, who has?" "I've not eaten them for nothing," the other replied; "there's the money;" and as he spoke he threw some large cash into the grass.

*Obs.* 1.—Old man: *lit.*, old head; a common expression, but not often addressed to the individual.

*Obs.* 2.—There's the money: *lit.*, the price I have given is there; *kei ti* for *kei té* (have given).

5. The man MA, thinking this really was money, went forward to get it, but the moment he took his eyes off the other, he was gone. The money, too, could not be found, so MA knew that it was not a man but a sprite.

6. That man is fearfully stingy. He comes from that place Yünnan. I think that by origin he is a Miaotzü, who, several years since, did a business in straw (dry grass). His money increases largely month by month; he has repeatedly pocketed other people's money, but he is not fond of spending it himself.

*Obs.*—Business: *shêng<sup>1</sup> i<sup>4</sup>*; *lit.*, growing (or life) intention; a metaphorical synonym for trade, which a person engages in with, *i*, the intention, *shêng*, of growing (*q.d.*, rich), or of living. The metaphor was originally applied to the revival of vegetation in early spring.

703. 某 *mou<sup>3</sup>*, certain; as, a certain man.

704. 乍 *cha<sup>4</sup>*, suddenly; unexpectedly.

705. 和 *hai<sup>4</sup>*, *ho<sup>2</sup>*, together with; in relations with. *See also* 210.

706. 別 *pieh<sup>2</sup>*, to distinguish; to separate; hence, another. *See also* 646<sup>\*</sup>

707. 素 *su<sup>4</sup>*, of uniform plainness; hence, uninterruptedly through past time; heretofore. Also, vegetable diet, as opposed to meat diet.

708. Examples:—

來 <i>lai<sup>2</sup></i>	平 <i>p'ing<sup>2</sup></i>	我 <i>wo<sup>3</sup></i>	都 <i>tou<sup>1</sup></i>	別 <i>pieh<sup>2</sup></i>	開 <i>k'ai<sup>1</sup></i>	某 <i>mou<sup>3</sup></i>
的 <i>ti</i>	素 <i>su<sup>4</sup></i>	分 <i>fén<sup>1</sup></i>	不 <i>pu<sup>4</sup></i>	告 <i>kao<sup>4</sup></i>	起 <i>ch'i<sup>3</sup></i>	人 <i>jén<sup>2</sup></i>
意 <i>i<sup>4</sup></i>	素 <i>su<sup>4</sup></i>	別 <i>pieh<sup>2</sup></i>	知 <i>chih<sup>1</sup></i>	訴 <i>su<sup>4</sup></i>	當 <i>tang<sup>4</sup></i>	我 <i>wo<sup>3</sup></i>
思 <i>ssü<sup>1</sup></i>	常 <i>ch'ang<sup>2</sup></i>	不 <i>pu<sup>4</sup></i>	道 <i>tao<sup>4</sup></i>	人 <i>jén<sup>2</sup></i>	鋪 <i>p'u<sup>4</sup></i>	和 <i>hai<sup>4</sup></i>
	是 <i>shih<sup>4</sup></i>	出 <i>ch'u<sup>1</sup></i>	乍 <i>cha<sup>4</sup></i>	別 <i>pieh<sup>2</sup></i>	來 <i>lai<sup>2</sup></i>	某 <i>mou<sup>3</sup></i>
	向 <i>hsiang<sup>4</sup></i>	來 <i>lai<sup>2</sup></i>	見 <i>chien<sup>4</sup></i>	人 <i>jén<sup>2</sup></i>	你 <i>ni<sup>3</sup></i>	人 <i>jén<sup>2</sup></i>

A certain person.

I have opened a pawnshop with So-and-so (or, a certain individual).

Don't tell anybody. Nobody else knows.

On suddenly seeing [them] I can't distinguish [which is which].

*P'ing<sup>2</sup> su<sup>4</sup>* and *su<sup>4</sup> ch'ang<sup>2</sup>* have the meaning of *hsiang<sup>4</sup> lai<sup>2</sup>* (heretofore, in all past time).



709. 原 *yüan*<sup>2</sup>, origin ; beginning ; in fact.

710. 待 *tai*<sup>4</sup>, towards ; to await ; to treat, or behave to.

711. 厚 *hou*<sup>4</sup>, thick ; staunch ; liberal.

712. 薄 *pao*<sup>2</sup>, *po*<sup>2</sup>, thin.

713. Examples :—

兒 <i>'rh</i>	薄 <i>pao</i> <sup>2</sup>	人 <i>jén</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	毛 <i>mao</i> <sup>2</sup>	熱 <i>jé</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>
的 <i>ti</i>	我 <i>wo</i> <sup>3</sup>	這 <i>ché</i> <sup>4</sup>	原 <i>yüan</i> <sup>2</sup>	病 <i>ping</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	們 <i>mén</i>
	要 <i>yao</i> <sup>4</sup>	一 <i>i</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	倆 <i>lia</i> <sup>3</sup>
	厚 <i>hou</i> <sup>4</sup>	張 <i>chang</i> <sup>1</sup>	個 <i>ko</i> <sup>4</sup>	待 <i>tai</i> <sup>4</sup>	原 <i>yüan</i> <sup>2</sup>	原 <i>yüan</i> <sup>2</sup>
	一 <i>i</i> <sup>4</sup>	紙 <i>chih</i> <sup>3</sup>	厚 <i>hou</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	來 <i>lai</i> <sup>2</sup>	來 <i>lai</i> <sup>2</sup>
	點 <i>tien</i> <sup>3</sup>	太 <i>t'ai</i> <sup>4</sup>	道 <i>tao</i> <sup>4</sup>	好 <i>hao</i> <sup>3</sup>	的 <i>ti</i>	親 <i>ch'in</i> <sup>1</sup>

We were warm friends at first.

*Obs.*—*Lit.*, intimate and hot.

That is an original flaw (or defect) ; one that has always been there.

*Obs.*—Note *mao-ping*, a flaw or defect : *mao*, a hair, hence a synonym for anything minute ; the term may be applied to moral, physical, or material blemishes.

He treats me well.

At bottom he is a staunch (liberal-minded) man.

*Obs.*—Staunch : *hou tao* ; *lit.*, of stout or staunch principles.

This sheet of paper is too thin ; I want a little thicker one.

714. 傲 *no*<sup>4</sup>, proud.

715. 嫉 *chi*<sup>4</sup>, not used in speaking without the following *tu*<sup>4</sup>, with which it is identical in meaning.

716. 妬 *tu*<sup>4</sup>, envious ; jealous.

717. 慚 *ts'an*<sup>2</sup>, to be ashamed ; generally used with the following.

718. 愧 *k'uei*<sup>4</sup>, to be ashamed ; shame.

719. Examples :—

心 <i>hsin</i> <sup>1</sup>	真 <i>chén</i> <sup>1</sup>	待 <i>tai</i> <sup>4</sup>	地 <i>ti</i> <sup>4</sup>	做 <i>tso</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>
裏 <i>li</i> <sup>3</sup>	是 <i>shih</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>	裏 <i>li</i> <sup>3</sup>	了 <i>liao</i>	嫉 <i>chi</i> <sup>4</sup>
慚 <i>ts'an</i> <sup>2</sup>	叫 <i>chiao</i> <sup>4</sup>	傲 <i>no</i> <sup>4</sup>	說 <i>shuo</i> <sup>1</sup>	官 <i>kuan</i> <sup>1</sup>	妬 <i>tu</i> <sup>4</sup>
愧 <i>k'uei</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	慢 <i>man</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	背 <i>pei</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>

He is jealous of my being an official.

*Obs.*—*Chi-tu* cannot be used of jealousy of the affections, the term for which is, literally, to eat vinegar (*ch'ih-ts'u*<sup>4</sup>).

Behind my back [he] says I treat people arrogantly.

*Obs.*—One of the primary meanings of *man*<sup>4</sup>, slow, is indifferent or rude.

This really makes me feel ashamed.

720. 絕 *chüeh*<sup>2</sup>, to cut off, to interrupt, as a stream, supplies, intercourse; to be so cut off.

721. 交 *chiao*<sup>1</sup>, to interchange; intercourse; to hand over. *Chiao*<sup>1</sup>-*ch'ing*<sup>2</sup>, friendship.

722. 憑 *p'ing*<sup>2</sup>, to lean upon; to depend on. Also, to let; to allow. It will be met with later in the sense of proof or evidence.

723. Examples:—

交 *chiao*<sup>1</sup> 交 *chiao*<sup>1</sup> 交 *chiao*<sup>1</sup> 們 *mén* 話 *hua*<sup>4</sup> 麼 *mo* 憑 *p'ing*<sup>2</sup>  
 給 *kei*<sup>3</sup> 這 *ché*<sup>4</sup> 情 *ch'ing*<sup>2</sup> 是 *shih*<sup>4</sup> 也 *yeh*<sup>3</sup> 連 *lien*<sup>2</sup> 他 *t'a*<sup>1</sup>  
 我 *wo*<sup>3</sup> 件 *chien*<sup>4</sup> 總 *tsung*<sup>3</sup> 多 *to*<sup>1</sup> 沒 *mei*<sup>2</sup> 一 *i*<sup>2</sup> 們 *mén*  
 辦 *pan*<sup>4</sup> 事 *shih*<sup>4</sup> 沒 *mei*<sup>2</sup> 年 *nien*<sup>2</sup> 有 *yu*<sup>3</sup> 句 *chü*<sup>4</sup> 說 *shuo*<sup>1</sup>  
 罷 *pa* 情 *ch'ing*<sup>2</sup> 絕 *chüeh*<sup>2</sup> 的 *ti* 我 *wo*<sup>3</sup> 實 *shih*<sup>2</sup> 甚 *shé*<sup>n2</sup>

Let them say what they like (or, no matter what they say), there is not a word (*lit.*, sentence) of truth in it.

Ours is a friendship of long standing, which has never been interrupted.

*Obs.*—Friendship: *lit.*, interchange of feelings.

You had better leave the settlement of this matter to me; or, hand that matter over to me to deal with.

724. 賓 *pin*<sup>1</sup>, guest, stranger, as opposed to *chü*<sup>3</sup>, in the sense of host.

725. 拜 *pai*<sup>4</sup>, to salute; to visit; to pay respects to.

726. 應 *ying*<sup>1</sup>, to conform to what is right; ought.

727. 陪 *p'ei*<sup>2</sup>, to play second to, as a candidate in reserve; to bear one's guest company.

728. Examples:—

喝 *ho*<sup>1</sup> 茶 *ch'a*<sup>2</sup> 陪 *p'ei*<sup>2</sup> 來 *lai*<sup>2</sup> 應 *ying*<sup>1</sup> 會 *hui*<sup>4</sup> 有 *yu*<sup>3</sup>  
 一 *i*<sup>4</sup> 你 *ni*<sup>3</sup> 客 *k'o*<sup>4</sup> 得 *té* 該 *kai*<sup>1</sup> 那 *na*<sup>4</sup> 賓 *pin*<sup>1</sup>  
 杯 *pei*<sup>1</sup> 陪 *p'ei*<sup>2</sup> 我 *wo*<sup>3</sup> 巧 *ch'iao*<sup>3</sup> 見 *chien*<sup>4</sup> 麼 *mo* 客 *k'o*<sup>4</sup>  
 兒 *'rh* 著 *cho* 要 *yao*<sup>4</sup> 請 *ch'ing*<sup>3</sup> 他 *t'a*<sup>1</sup> 著 *cho*<sup>2</sup> 來 *lai*<sup>2</sup>  
 罷 *pa*<sup>4</sup> 我 *wo*<sup>3</sup> 喝 *ho*<sup>1</sup> 你 *ni*<sup>3</sup> 你 *ni*<sup>3</sup> 我 *wo*<sup>3</sup> 拜 *pai*<sup>4</sup>

A visitor has come to call. In that case I must see him.

*Obs.*—*Pai* is simply to leave a card; *pai hui*, to call with the intention of seeing the host.

You have come in the very nick of time; please keep the guests company.

I am going to have a cup of tea; will you join me?

## EXERCISE XXVII.

了 就 這 待 熱 起 我 1  
交 和 麼 我 後 初 們  
了 他 着 傲 來 很 倆  
絕 我 慢 他 親 人

1. We were warm friends at first, but he afterwards behaved in an arrogant way, so I broke off relations with him.

片 是 不 這 怎 那 我 2  
就 你 可 話 麼 兒 昨  
走 留 憑 有 不 去 兒  
了 下 罷 點 見 拜 到  
。 名 怕 兒 你 會 你

2. When I went to your place to call yesterday, how was it you wouldn't see me? I'm afraid your statement can't be altogether depended upon; I expect you just left your card and went away.

我 就 愛 父 來 麼 你 3  
都 告 告 親 告 傲 待  
不 訴 訴 憑 訴 慢 我  
怕 誰 誰 你 你 回 這

3. If you treat me in this arrogant manner, I'll tell your father by-and-by. You may tell whom you please; I'm not afraid of anyone.

*Obs.*—You please: *lit.*, it depends on your liking to tell whom, then tell whom; I all not fear.

慚 來 沒 銀 筆 你 訴 某 4  
愧 你 交 子 賬 那 我 人  
麼 不 出 還 的 一 說 告

4. A certain person tells me that you have not yet handed over the money for that bill of yours; aren't you ashamed of yourself?

*Obs.*—Note *pi*, the numerative of bills or of items in a bill.

不 瞧 細 一 兒 見 那 5  
一 尺 兒 對 好 的 倆  
樣 寸 的 兒 相 時 瓶  
就 一 細 是 候 乍

5. When I first glanced at those two jars they appeared very like a pair, but directly I had a careful look at them, I found that their dimensions were not the same.

*Obs.*—Directly: note the force of *i*; *lit.*, minutely one look, feet and inches then not the same. *Ch'ik ts'un* may be used with reference to small articles as well as large.

應且常也兒我有6  
當也是事、件、然、這、人  
得是我而平這好嫉  
的、我、而、平、這、好、嫉

Obs.—Turn: note that *ying tang* might equally mean, deserve to get it. See Exercise XIX, 7, Obs.

6. Some people envy me this good fortune of mine, yet it is a matter of very ordinary occurrence, and, what is more, it was my turn to get it.

知上子、有麼的應7  
道下總別分、意當  
了、文得、的、別、思、倆  
就、看、法、沒、怎、字

Obs.—Context: *lit.*, upper and lower text (literature, Radical 67). The sentence, literally translated, runs, there is no other way only (altogether) must look at upper and lower text (what goes before and after), then know.

7. How can you distinguish the meaning of the two characters *ying tang*? The only way we can tell is to look at the context.

屋不在兒坐、主會8  
子的對、下坐、賓、人、客  
的那邊陪客在東的時  
方總兒著在東邊候  
向是坐、的西邊候  
看對人邊兒、

Obs. 1.—Correct: does it agree or not (*q.d.*, with the facts)?

Obs. 2.—Note *fang hsiang*, the direction in which anything faces.

8. In entertaining (receiving) guests, the host sits on the eastern side and the guest on the western side, [while] those who help to entertain sit below; isn't that correct? That depends entirely upon the direction (*fang—lit.*, place) in which the room faces (*hsiang*).

的、天、衣、得、客、不、我、9  
穿、裳、穿、冬、愛、素  
薄、夏、厚、天、拜、常

9. As a general rule, I am not fond of paying visits. In winter thick clothes must be worn; in summer, thin.

兒、面、對、的、薄、刻、是、厚、寬、10

10. *K'uan<sup>1</sup>-hou<sup>4</sup>* (generous, liberal-minded) is the opposite of *k'é<sup>4</sup>-po<sup>2</sup>* (illiberal, unhandsome in conduct).

Turn the following into Chinese. (KEY, EXERCISE XXVII.)

1. Have you seen So-and-so before? No, we have not. We also have seen him to-day for the first time. He is a very good fellow, and I was very intimate with him from the first moment I met him.

Obs.—Seen: *chien kuo mien*, met face to face; it implies something more than seeing a person without being acquainted with him.

2. I have heard from other people that he is at bottom a staunch, liberal man; one who has all along treated people well, and who does his business without any meanness.

Obs.—Does his business, or business: *hsing shih*.

3. If I were to institute a comparison between him and the man I know, the latter

(the man I know) is by no means a fellow of this kind.

*Obs.*—By no means: this is implied by the word *k'o³*.

4. He is arrogant to everybody, no matter who. Whenever anyone is in luck, he is envious. He takes people's things without understanding that they have to be returned; and when one asks him [for them], he feels no shame. How can one help breaking with a man of this kind?

*Obs.*—*Lit.*, how can [one] be able not with him to cut off relations?

5. I have really no time to do this; go and do it yourself if you like (or, manage it how you please).

6. To *ch'ing³ k'o⁴* is to ask guests to a meal. Guests ought to be seated at the upper end, and the host should keep them company at the side.

7. What do you want that small bird of yours for? hand it over to me. There, there! Why do you want people's things whenever you see them?

*Obs.* 1.—Why? what for? *kan ch'ên-mo*.

*Obs.* 2.—There (or, that will do)! *tê liao (lit., finished)*.

8. If you don't want to go by yourself, I will accompany you; what do you say?

729. 裱 *piao³*, to paste two sheets of paper together; to mount a picture.

730. 糊 *hu²*, to paste paper, cloth, etc., against another substance.

731. 匠 *chiang⁴*, workman; artificer.

732. 染 *jan³*, to dye.

733. 顏 *yen²*, colours.

734. 紅 *hung²*, red.

735. 藍 *lan²*, blue.

736. 畫 *hua⁴*, to draw or paint; a drawing or painting.

737. Examples:—

布 <i>pu⁴</i>	藍 <i>lan²</i>	上 <i>shang⁴</i>	裱 <i>piao³</i>	兒 <i>'rh</i>	裱 <i>piao³</i>
染 <i>jan³</i>	顏 <i>yen²</i>	染 <i>jan³</i>	門 <i>mên²</i>	你 <i>ni³</i>	糊 <i>hu²</i>
不 <i>pu⁴</i>	色 <i>sé⁴</i>	店 <i>tien⁴</i>	縫 <i>fêng⁴</i>	給 <i>kei³</i>	匠 <i>chiang⁴</i>
上 <i>shang⁴</i>	這 <i>chê⁴</i>	紅 <i>hung²</i>	兒 <i>'rh</i>	我 <i>wo³</i>	這 <i>chê⁴</i>
紅 <i>hung²</i>	一 <i>i²</i>	顏 <i>yen²</i>	得 <i>tei³</i>	裱 <i>piao³</i>	張 <i>chang¹</i>
的 <i>ti</i>	塊 <i>k'uai⁴</i>	色 <i>sé⁴</i>	糊 <i>hu²</i>	一 <i>i⁴</i>	畫 <i>hua⁴</i>

A paper-hanger.

Mount this picture for me.

The cracks in the door must be pasted up.

*Obs.*—Note *fêng⁴ 'rh*, a crack. See 227.

A dyer's shop.

Red colour. Blue colour.

*Obs.*—*Sé* (Radical 139): also read *shai*<sup>2</sup> or *shé*<sup>4</sup>.

This piece of cloth won't take a red colour.

*Obs.*—We might also say *jan pu ch'u hung ti lai*.

738. 淡 *tan*<sup>4</sup>, weak (as of tea); pale (as of colours).

739. 新 *hsin*<sup>1</sup>, new.

740. 舊 *chiu*<sup>4</sup>, old.

741. 紗 *sha*<sup>1</sup>, crape.

742. Examples:—

淡 <i>tan</i> <sup>4</sup>	毯 <i>t'an</i> <sup>3</sup>	這 <i>ché</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>
了。 <i>liao</i>	顏 <i>yen</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>	舊 <i>chiu</i> <sup>4</sup>	新 <i>hsin</i> <sup>1</sup>	疋 <i>p'i</i> <sup>3</sup>
色 <i>sé</i> <sup>4</sup>	地 <i>ti</i> <sup>4</sup>	的 <i>ti</i>	的 <i>ti</i>	的 <i>ti</i>	紗 <i>sha</i> <sup>1</sup>

Is this piece of crape new or old?

The colour of this carpet is faded.

743. 必 *pi*<sup>4</sup>, necessarily; must.

744. 須 *hsü*<sup>1</sup>, must.

745. 光 *kuang*<sup>1</sup>, brightness.

746. 潤 *jun*<sup>4</sup>, moist; to moisten.

747. 玻 *po*<sup>1</sup> } (said to be derived from a Sanskrit word), glass of all kinds.  
748. 璃 *li*<sup>2</sup> }

749. 料 *liao*<sup>4</sup>, materials; often specially applied to vitreous ware. Also, to estimate; to measure. See Part V, Lesson III, Note 8; Part V, Lesson L, Note 4.

750. Examples:—

好 <i>hao</i> <sup>3</sup>	蓋 <i>kai</i> <sup>4</sup>	摔 <i>shuai</i> <sup>3</sup>	把 <i>pa</i> <sup>3</sup>	兒。 <i>'rh</i>	潤 <i>jun</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>
木 <i>mu</i> <sup>4</sup>	房 <i>fang</i> <sup>2</sup>	出 <i>ch'u</i> <sup>1</sup>	玻 <i>po</i> <sup>1</sup>	日 <i>jih</i> <sup>4</sup>	必 <i>pi</i> <sup>4</sup>	顏 <i>yen</i> <sup>2</sup>
料。 <i>liao</i> <sup>4</sup>	子 <i>tzü</i>	去 <i>ch'ü</i> <sup>4</sup>	璃 <i>li</i> <sup>2</sup>	光 <i>kuang</i> <sup>1</sup>	須 <i>hsü</i> <sup>1</sup>	色 <i>shé</i> <sup>4</sup>
料 <i>liao</i> <sup>4</sup>	必 <i>pi</i> <sup>4</sup>	做 <i>tso</i> <sup>4</sup>	瓶 <i>p'ing</i> <sup>2</sup>	很 <i>hên</i> <sup>3</sup>	染 <i>jan</i> <sup>3</sup>	不 <i>pu</i> <sup>4</sup>
貨。 <i>huo</i> <sup>4</sup>	得 <i>tei</i> <sup>3</sup>	甚 <i>shén</i> <sup>2</sup>	的 <i>ti</i>	大 <i>ta</i> <sup>4</sup>	深 <i>shên</i> <sup>1</sup>	很 <i>hên</i> <sup>3</sup>
	用 <i>yung</i> <sup>4</sup>	麼。 <i>mo</i>	水 <i>shui</i> <sup>3</sup>	你 <i>ni</i> <sup>3</sup>	些 <i>hsieh</i> <sup>1</sup>	光 <i>kuang</i> <sup>1</sup>

The colour is not very glossy ; it will have to be dyed a little deeper colour.

*Obs.*—Note that *pi*, followed by *hsh* or *tsi*, is more emphatic than either of the latter words used singly.

The sunlight is very strong.

*Obs.*—The sun's disc is called *jih kuang-rh*, as are also the sun's rays.

Why do you throw away the water in the glass bottle ?

In building a house one must use good wood.

Vitreous ware (also a slang term for a person who is a fraud, spurious imitations of jade or agate being made of this vitreous ware).

751. 擦 *ts'a<sup>1</sup>*, to rub with the hand or a cloth, etc.

752. 碰 *p'êng<sup>4</sup>*, to run against ; to come violently in contact with.

753. 裂 *lieh<sup>4</sup>*, to crack of itself, as wood or paper.

754. 行 *hang<sup>2</sup>*, a vulgar modification of *hsing<sup>3</sup>* or *hang<sup>2</sup>* (Radical 144) ; a trade or calling ; a place of business ; a hong. Also, a column of characters.

755. Examples :—

不 <i>pu<sup>2</sup></i>	裡 <i>li<sup>3</sup></i>	一 <i>i<sup>4</sup></i>	紙 <i>chih<sup>3</sup></i>	碰 <i>p'êng<sup>4</sup></i>	擦 <i>ts'a<sup>1</sup></i>
在 <i>tsai<sup>4</sup></i>	幾 <i>chi<sup>3</sup></i>	行 <i>hang<sup>2</sup></i>	都 <i>tou<sup>1</sup></i>	人 <i>jên<sup>2</sup></i>	一 <i>i<sup>4</sup></i>
行 <i>hang<sup>2</sup></i>	位 <i>wei<sup>4</sup></i>	字 <i>tzŭ<sup>4</sup></i>	裂 <i>lieh<sup>4</sup></i>	那 <i>na<sup>4</sup></i>	擦 <i>ts'a<sup>1</sup></i>
問 <i>wèn<sup>4</sup></i>	東 <i>tung<sup>1</sup></i>	你 <i>ni<sup>3</sup></i>	了 <i>liao</i>	窗 <i>ch'uang<sup>1</sup></i>	小 <i>hsiao<sup>3</sup></i>
別 <i>pieh<sup>2</sup></i>	家 <i>chia<sup>1</sup></i>	們 <i>mén</i>	開 <i>k'ai<sup>1</sup></i>	戶 <i>hu<sup>4</sup></i>	心 <i>hsin<sup>1</sup></i>
人 <i>jên<sup>2</sup></i>	我 <i>wo<sup>3</sup></i>	行 <i>hang<sup>2</sup></i>	行 <i>hang<sup>2</sup></i>	的 <i>ti</i>	別 <i>pieh<sup>2</sup></i>

To give a thing a rub.

Take care ; don't bump against people.

The paper in that window is all cracked.

To carry on a wholesale (or mercantile) business ; or, to start a business.

A column (or row) of characters.

How many partners are there in your hong (or firm) ?

*Obs.*—Partners: *tung*, the east, is a synonym for a master or host, the east being by ancient custom the position occupied by the master of the house, and the west that by the guests ; hence, *tung-chia*, a master or proprietor, *chia* having much the same force as in *jên-chia*. It should be noticed that *tung-chia* is the term generally used by Chinese servants to denote their foreign masters, though native heads of households are seldom so spoken of. Cf. also *fang-tung*, the owner of a house.

I am not an expert ; ask someone else.

*Obs.*—Note *expert* : I am not in that line of business. It can be used with reference to any subject with which the speaker is unfamiliar.

## EXERCISE XXVIII.

擦擦把光不面那 1  
罷。一他潤、很兒桌

1. The top of that table is not very bright; give it a rub.

別。璃做們國是來玻 2  
有。料這貨、當的璃  
點貨兒近初東是  
兒和也來是西外  
分玻會我外不國

2. Glass is a foreign article, isn't it? In the first instance it was a foreign product, but of late we have been able to make it here too. There is a slight difference between *liao<sup>4</sup>-huo<sup>4</sup>* (vitreous ware) and *po<sup>1</sup>-li<sup>2</sup>* (glass).

*Obs.*—In the first instance: *lit.*, at the time of (*tang*) commencement (*ch'u*).

就時是破不麼瓶那 3  
裂候燒了是破子玻  
了。兒的的、碰了。怎璃

3. How did that glass bottle get broken (or cracked)? It was not broken by a blow (collision); it cracked of its own accord in baking.

*Obs.*—Note the distinction: *p'o*, a break or crack from collision, etc.; *lich*, spontaneous cracking. *Lieh* is never applied to glass except under the above conditions.

一張上紙糊叫臆 4  
塊兒頭糊上。裱戶  
兒紙是在單糊紙  
是糊糊、什張匠裂  
裱在雙麼兒來了、

4. The paper of the window is cracked; tell a paper-hanger to come and paste it up. To paste a single piece of paper upon anything is *ku<sup>2</sup>*; two sheets of paper pasted together are *piao<sup>3</sup>*.

*Obs.* 1.—Paper-hanger: *lit.*, pasting artisan.

*Obs.* 2.—Paste it up: *shang* indicates completion of the act, no upward movement.

說鐵匠的叫手各 5  
得。匠瓦多、匠工行  
都匠、木人人

5. The term *chiang<sup>4</sup>* is applied to handicraftsmen in most trades; you may say *mu<sup>4</sup> chiang<sup>4</sup>* (a carpenter), *wa<sup>3</sup>-chiang<sup>4</sup>* (a brick-layer), *t'ieh<sup>3</sup>-chiang<sup>4</sup>* (a blacksmith).

*Obs.*—The character *hang* is not recognised by the dictionaries; from the original meaning of the character without the dot (namely, to move, the way or course of movement, the order of proceeding), it comes to mean class, calling, etc.



的。絲 紗 做 棉 布 6  
做 是 的、花 是

6. Shirtings are made of cotton ; crape is made of silk.

染 顏 紅 紅 舊 別 兒 那 7  
藍 色 的、的、的 的 淡 一  
的、兒、您 還 顏 顏 了、塊  
也 要 可 色 色 必 紗  
可 別 以 兒 兒 須 顏  
以 的 染 是 原 染 色

7. The colour of that piece of crape is faded ; it must be dyed some other colour. The original colour was red, and it can be dyed red again ; if you prefer some other colour, sir, it can be dyed blue.

Obs.—Original colour : *lit.*, original old colour.

的 不 色 又 那 潤 顏 你 8  
也 止 又 是 紗 怎 色 瞧  
行 於 好 新 原 麼 兒 那  
說 看 的、來 是 光 一  
紗、這 染 是 光 潤 疋  
說 光 的 好 潤 不 紅  
別 潤 顏 紗、呢 光 紗

8. Look at that piece of red crape and tell me if it is not *kuang<sup>1</sup> jun<sup>4</sup>*. What does *kuang<sup>1</sup> jun<sup>4</sup>* mean? That in the first place the crape is good crape ; then that it is new ; and, besides, that it is dyed a good colour. The expression *kuang<sup>1</sup> jun<sup>4</sup>* is not used only of crape ; it is equally applicable to other things.

Obs. 1.—In the first place, etc.: *lit.*, that the crape in the first instance was good ; again [that it] is new ; the colour [men] dyeing it achieved = the colour that it is dyed, also is good to see.

Obs. 2.—Not used only : *lit.*, does not halt in (or at) the speaking of crapes ; to speak of other things also it does.

拾 拾 收 上 碰 要 玻 我 9  
了 不 拾 碰 在 擦 璃 拿  
必 不 破 桌 一 瓶 那  
收 收 了、子 擦、來 個

9. I was bringing that glass bottle here to give it a rub, when I bumped it against the table and cracked it ; shall it be mended? It need not be mended.

我 兄 我 你 當 兒 麼 他 10  
行 五 們 行 廚 必 行 是  
二 個 弟 幾 子 是 當 甚

10. What is his craft (or, line of business)? He must be a cook. Where do you come in the family? We are five brothers, and I come second.

Obs. 1.—Craft : *lit.*, the trade or calling (*hang*) that he performs (*tang*).

Obs. 2.—*Hang*, a list : hence, to be on a list ; I am second in the list (or column) [of my generation]. Note the sisters do not count ; e.g., a man with two elder sisters and an elder brother would *hang êrh* ; a girl, however, reckons her position in the family *quoad* her sisters in the same way.

Turn the following into Chinese. (KEY, EXERCISE XXVIII.)

1. The paper hung (pasted) in this room is dirty; call a paper-hauger to paper it afresh (*lit.*, paste new).

2. Find a man to mount this picture for me; but do not let the mounting be too thick.

3. The window is in holes (broken) and lets in the wind; get a sheet of paper and paste it up.

*Obs.*—Lets in: *chin*, to enter. Note that in this construction *chin* precedes its object.

4. Why have you dyed this piece of crape this colour? Didn't I tell you to dye it blue, and yet you have dyed it red? The colour is pale, too, and not glossy.

*Obs.*—Yet: *tao*, on the other hand.

5. This coat of mine is too old; it is unwearable.

6. There is dust on the glass in (on) the window; you must give it a rub with a piece of cloth, and the room will not be so dark.

7. Where can one buy the colours for dyeing things? They are sold in the colour (colour material) shops.

8. Take care how you carry that tumbler; don't bump it against anything.

9. There has been absolutely no rain; the weather has been terribly dry. Just look at this table top, it is all cracked with dryness.

10. Businesses are divided into hongts. Of the different hongts in the capital, the biggest are the silver (banks), wine, tea, and cloth hongts.

756. 剛 *kang*<sup>1</sup>, properly, hard, which meaning in certain combinations it retains; with the following character it has an intensive force.

757. 纔 *ts'ai*<sup>2</sup>, just now; but a moment ago. Also, only just; then; thereupon.

758. 再 *tsai*<sup>4</sup>, again; the second time; then.

759. 等 *têng*<sup>3</sup>, a class or grade; also, to wait.

760. Examples:—

剛 <i>kang</i> <sup>2</sup>	打 <i>ta</i> <sup>3</sup>	等 <i>têng</i> <sup>3</sup>	等 <i>têng</i> <sup>3</sup>	再 <i>tsai</i> <sup>4</sup>	了 <i>liao</i>	他 <i>t'a</i> <sup>1</sup>
兒 <i>'rh</i>	我 <i>wo</i> <sup>3</sup>	了 <i>liao</i>	我 <i>wo</i> <sup>3</sup>	說 <i>shuo</i> <sup>1</sup>	等 <i>têng</i> <sup>3</sup>	剛 <i>kang</i> <sup>1</sup>
裝 <i>chuang</i> <sup>1</sup>	來 <i>lai</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	再 <i>tsai</i> <sup>4</sup>	罷 <i>pa</i> <sup>4</sup>	一 <i>i</i> <sup>4</sup>	纔 <i>ts'ai</i> <sup>2</sup>
得 <i>tê</i> <sup>2</sup>	著 <i>cho</i>	纔 <i>ts'ai</i> <sup>2</sup>	不 <i>pu</i> <sup>4</sup>	等 <i>têng</i> <sup>3</sup>	會 <i>hui</i> <sup>3</sup>	回 <i>hui</i> <sup>2</sup>
下 <i>hsia</i> <sup>4</sup>	剛 <i>kang</i> <sup>1</sup>	剛 <i>kang</i> <sup>1</sup>	能 <i>nêng</i> <sup>2</sup>	一 <i>i</i> <sup>4</sup>	兒 <i>'rh</i>	來 <i>lai</i> <sup>2</sup>

He came back a moment ago.

Wait a bit and we will see about it.

*Obs.*—*Tsai shuo* may also be translated literally.

Wait a bit. I can wait no longer.

He hit me just now.

*Obs.*—Note that *ts'ai-kang* and *kang-ts'ai* are interchangeable, but that the latter perhaps places the time in the more immediate present.

It will just (exactly) fit (pack in).

*Obs.*—Note the tone of the second *kang*.

761. 取 *ch'ü*<sup>3</sup>, to fetch; to bring; to take for oneself.

762. 送 *sung*<sup>4</sup>, to carry to; to present; to accompany.

763. 落 *la*<sup>4</sup>, *lao*<sup>4</sup>, *lo*<sup>4</sup>, down; to descend; to leave behind one; to leave out.

764. 永 *yung*<sup>3</sup>, eternal.

765. Examples:—

回 <i>hui</i> <sup>2</sup>	沒 <i>mei</i> <sup>2</sup>	不 <i>pu</i> <sup>4</sup>	落 <i>la</i> <sup>4</sup>	去 <i>ch'ü</i> <sup>4</sup>	一 <i>i</i> <sup>4</sup>	順 <i>shun</i> <sup>4</sup>
來 <i>lai</i> <sup>2</sup>	落 <i>lao</i> <sup>4</sup>	知 <i>chih</i> <sup>1</sup>	下 <i>hsia</i> <sup>4</sup>	一 <i>i</i> <sup>2</sup>	本 <i>pên</i> <sup>3</sup>	便 <i>pien</i> <sup>4</sup>
不 <i>pu</i> <sup>2</sup>	兒 <i>'rh</i>	道 <i>tao</i> <sup>4</sup>	鳥 <i>niao</i> <sup>3</sup>	個 <i>ko</i> <sup>4</sup>	書 <i>shu</i> <sup>1</sup>	取 <i>ch'ü</i> <sup>3</sup>
送 <i>sung</i> <sup>4</sup>	了 <i>liao</i>	他 <i>t'a</i> <sup>1</sup>	兒 <i>'rh</i>	大 <i>ta</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	幾 <i>chi</i> <sup>3</sup>
不 <i>pu</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	的 <i>ti</i>	落 <i>lao</i> <sup>4</sup>	錢 <i>ch'ien</i> <sup>2</sup>	給 <i>kei</i> <sup>3</sup>	吊 <i>tiao</i> <sup>4</sup>
送 <i>sung</i> <sup>4</sup>	永 <i>yung</i> <sup>3</sup>	下 <i>hsia</i> <sup>4</sup>	在 <i>tsai</i> <sup>4</sup>	都 <i>tou</i> <sup>1</sup>	你 <i>ni</i> <sup>3</sup>	錢 <i>ch'ien</i> <sup>2</sup>
	遠 <i>yüan</i> <sup>3</sup>	落 <i>lo</i> <sup>4</sup>	樹 <i>shu</i> <sup>4</sup>	沒 <i>mei</i> <sup>2</sup>	送 <i>sung</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>
	不 <i>pu</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	上 <i>shang</i> <sup>4</sup>	有 <i>yu</i> <sup>3</sup>	回 <i>hui</i> <sup>2</sup>	這 <i>cht</i> <sup>4</sup>

Fetch me a few strings of cash at the same time (while you are about it).

*Obs.*—At the same time: *shun pien*; *lit.*, following the convenience (i.e., opportunity). Cf. *chiu shou-rh*

Exercise XXV, Eng., 1, *Obs.* 2; p. 130).

I will send this book back for you.

I have not omitted (left out) a single cash.

The bird has lighted on the tree.

I don't know his whereabouts (the place in which he has lighted).

He has no home (or, no person or place to whom or which he can go for help or shelter); to be thrown upon the world.

He will never come back.

*Obs.*—Never: *lit.*, in the infinite, or eternal, distance.

Don't [I pray] accompany me [to the door].

*Obs.*—This is a parting salutation in very common use, and it is polite so to address one's host when seeing one to the door. Another form is *liu<sup>3</sup> pu<sup>4</sup>*; *lit.*, detain your footsteps.

766. 湊 *ts'ou*<sup>4</sup>, to add to a body or number; to assemble, of men or things; active or neuter.

767. 挪 *no*<sup>2</sup>, to move a thing from one place to another.

768. 拴 *shuan*<sup>1</sup>, to tie up animals or things.

769. 套 *t'ao*<sup>4</sup>, generally, a closely-fitting case or envelope. The numerative of *i-shang* clothes generally; as *i t'ao i-shang*, a suit of clothes.

## 770. Examples:—

馬。ma <sup>3</sup>	上。shang <sup>4</sup>	一 i <sup>2</sup>	書 shu <sup>1</sup>	兒。'rh	子。tzŭ	我 wo <sup>3</sup>
一 i <sup>2</sup>	今 chin <sup>1</sup>	個 ko <sup>4</sup>	是 shih <sup>4</sup>	把 pa <sup>3</sup>	把 pa <sup>3</sup>	們 mèn
套 tao <sup>4</sup>	兒 'rh	書 shu <sup>1</sup>	四 ssŭ <sup>4</sup>	馬 ma <sup>3</sup>	牀 ch'uang <sup>2</sup>	湊 ts'ou <sup>4</sup>
套 tao <sup>4</sup>	套 tao <sup>4</sup>	套 tao <sup>4</sup>	套 tao <sup>4</sup>	栓 shuan <sup>1</sup>	挪 no <sup>2</sup>	了 liao
杯 pei <sup>1</sup>	騾 lo <sup>2</sup>	把 pa <sup>3</sup>	一 i <sup>2</sup>	上 shang <sup>4</sup>	在 tsai <sup>4</sup>	五 wu <sup>3</sup>
	子 tzŭ	車 ch'é <sup>4</sup>	套 tao <sup>4</sup>	這 ché <sup>4</sup>	那 na <sup>4</sup>	兩 liang <sup>3</sup>
	套 tao <sup>4</sup>	套 tao <sup>4</sup>	書 shu <sup>1</sup>	個 ko <sup>4</sup>	邊 pien <sup>1</sup>	銀 yin <sup>2</sup>

We have got together (subscribed) five taels.

Remove the bed to that side.

Tie up the horses (or horse).

This book is in four covers.

Obs.—T'ao is the cover or wrapper in which the pên or volumes are encased.

A book within a cover. A book cover.

Get the cart ready.

Obs.—Lŭ, harness the cart. The Chinese do not as a rule say t'ao of the horse or mule, but it would be correct to do so in the following sentence.

Will you harness the mule or the horse to-day?

Obs.—Note that there is another word for to saddle a horse, which will be come to in due course.

A set of cups that fit one within the other.

771. 商 shang<sup>1</sup>, a trader; to consult.

772. 量 liang<sup>2</sup>, liang<sup>4</sup>, to calculate; to measure.

773. 穀, 够 kou<sup>4</sup>, enough; the second form is the correct one.

774. 斟 chén<sup>1</sup>, properly, to pour out wine; colloquially, it has not this sense, but is joined with cho<sup>2</sup> (see next word).

775. 酌 cho<sup>2</sup>, combined with the foregoing chén<sup>1</sup>, means to deliberate, whether with another or oneself; it also means to pour out wine, but not colloquially.

## 776. Examples:—

米。mi <sup>3</sup>	罷。pa <sup>4</sup>	你 ni <sup>3</sup>	能 néng <sup>2</sup>	賽 sai <sup>4</sup>	商 shang <sup>1</sup>	那 na <sup>4</sup>
分 fén <sup>4</sup>	穀 kou <sup>4</sup>	們 mèn	穀 kou <sup>4</sup>	馬 ma <sup>3</sup>	量 liang <sup>4</sup>	一 i <sup>4</sup>
量 liang <sup>4</sup>	不 pu <sup>2</sup>	去 ch'ü <sup>4</sup>	去 ch'ü <sup>4</sup>	去 ch'ü <sup>4</sup>	著 cho	天 t'ien <sup>1</sup>
不 pu <sup>4</sup>	穀 kou <sup>4</sup>	斟 chén <sup>1</sup>	不 pu <sup>4</sup>	今 chin <sup>1</sup>	出 ch'u <sup>1</sup>	我 wo <sup>3</sup>
輕 ch'ing <sup>1</sup>	量 liang <sup>2</sup>	酌 cho <sup>2</sup>	能 néng <sup>2</sup>	兒 'rh	城 ch'éng <sup>2</sup>	們 mèn

The other day we were discussing the question of having races outside the city.

Can you go to-day or not?

Obs.—Kou here does not seem to affect the force of néng.

Go and talk the matter over (or, consider it).

Is it enough? have you enough? enough?

To measure rice.

The weight is not light.

*Obs.*—*Fên<sup>4</sup> liang<sup>4</sup>*; *lit.*, the share or portion (*fên<sup>4</sup>*) contained in the *liang<sup>4</sup>*, cubic capacity: note that *liang<sup>4</sup>* is a measure of capacity. We may say of a box that it has not *liang<sup>4</sup>-'rh*, capacity, to contain a certain quantity; also that a man's *chiu<sup>3</sup> liang<sup>4</sup>*, capacity for wine, is great or small.

777. 疑 *i<sup>2</sup>*, doubts; to doubt.

778. 惑 *huo<sup>4</sup>*, to doubt; to bewilder. Not used alone in the spoken language.

779. 喊 *han<sup>3</sup>*, to cry aloud; to halloo.

780. 答 *ta<sup>1</sup>*, to reply.

781. 應 *ying<sup>4</sup>*, echo; to echo; to respond to. Not to be confounded with *ying<sup>1</sup>* (726).

782. 從 *ts'ung<sup>2</sup>*, proceeding from; forth from.

783. 末 *mo<sup>4</sup>*, the end; *lit.*, the tip of anything that runs to a point. Read *mo-'rh*, a time or occasion; as *san<sup>1</sup> mo<sup>4</sup>-'rh*, three times.

784. Examples:—

的。 <i>ti</i>	末 <i>mo<sup>4</sup></i>	前 <i>ch'ien<sup>2</sup></i>	答 <i>ta<sup>1</sup></i>	天 <i>t'ien<sup>1</sup></i>	是 <i>shih<sup>4</sup></i>	你 <i>ni<sup>3</sup></i>
了 <i>liao<sup>3</sup></i>	在 <i>tsai<sup>4</sup></i>	在 <i>tsai<sup>4</sup></i>	應 <i>ying<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>	真 <i>chên<sup>1</sup></i>	這 <i>chê<sup>4</sup></i>
兒 <i>'rh</i>	外 <i>wai<sup>4</sup></i>	外 <i>wai<sup>4</sup></i>	了 <i>liao</i>	也 <i>yeh<sup>3</sup></i>	的。 <i>ti</i>	話 <i>hua<sup>4</sup></i>
告 <i>kao<sup>4</sup></i>	頭 <i>t'ou</i>	頭 <i>t'ou</i>	沒 <i>mei<sup>2</sup></i>	不 <i>pu<sup>4</sup></i>	我 <i>wo<sup>3</sup></i>	我 <i>wo<sup>3</sup></i>
病 <i>ping<sup>4</sup></i>	做 <i>tso<sup>4</sup></i>	有。 <i>yu<sup>3</sup></i>	有。 <i>yu<sup>3</sup></i>	答 <i>ta<sup>1</sup></i>	喊 <i>han<sup>3</sup></i>	疑 <i>i<sup>2</sup></i>
回 <i>hui<sup>2</sup></i>	官 <i>huan<sup>1</sup></i>	我 <i>wo<sup>3</sup></i>	我 <i>wo<sup>3</sup></i>	應。 <i>ying<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>	惑 <i>huo<sup>4</sup></i>
來 <i>lai<sup>2</sup></i>	末 <i>mo<sup>4</sup></i>	從 <i>ts'ung<sup>2</sup></i>	從 <i>ts'ung<sup>2</sup></i>	你 <i>ni<sup>3</sup></i>	半 <i>pan<sup>4</sup></i>	不 <i>pu<sup>2</sup></i>

I have my doubts about the truth of what you say.

I hallooted for him ever so long, and yet he wouldn't answer (or, though I shouted to him, etc).

*Obs.* 1.—The *yeh* implies that the result was contrary to expectation or the natural order of things.

*Obs.* 2.—*Ta ying*: emphasise *ta*.

Did you agree (consent)?

*Obs.*—Agree: *lit.*, answer [in the affirmative].

I was formerly an official in the provinces, [but] I eventually (finally) reported myself as ailing (retired on the ground of ill-health), and came back.

*Obs.* 1.—Another expression for to retire from office is *kao t'ui* (508).

*Obs.* 2.—Note that *wai-t'ou*, as a general rule, when employed by a person in Peking, means anywhere in the Empire outside the capital.

*Obs.* 3.—Eventually; at the very last: *lit.*, at the tip of the finish. The reduplication of *mo* is perhaps slightly emphatic; we could also say *mo liao-'rh* or *mo hou<sup>4</sup>*.

## EXERCISE XXIX.

惑不等的件這剛 1  
 他答了喊事兒纔  
 沒應半他情商我  
 聽我天過再量們  
 見疑他來三這在

1. We were discussing this affair here just now, and we called to him again and again to come; but after waiting ever so long he made no answer. I suspect he did not hear.

Obs.—Again and again: the *ti*, adverbial, standing for fashion; *q.d.*, three times' fashion.

個還應我舊請再 2  
 新是末他書他三  
 的。我末總套把再  
 買了不送那四  
 了兒答給個的

2. I asked him again and again to make me a present of that old book cover, but he refused every time, and after all I had to buy a new one.

Obs.—After all: *lit.*, at the very end, still (*hai*) was it I bought a new one.

入也的、把了買前我 3  
 錢不我本兩賣定們  
 了。肯瞧錢個後得十  
 再這取人來湊個  
 往個回還落錢人  
 裏我我去有下做從

3. Ten of us agreed some time ago to put some money into a business. Two afterwards withdrew, and others took out their capital; when I saw this I did not choose to put any more money in either.

Obs. 1.—Agreed: *ting tš*; most Pekingese would write and say *ti*.

Obs. 2.—To put money: *ts'ou*, properly written with Radical 159, means to converge, as the spokes to the nave of a wheel; here, *lit.*, to contribute money to do trade.

Obs. 3.—Withdrew: *lit.*, there dropped out two men.

Obs. 4.—And others, etc.: *lit.*, yet more there were laying-hand-on-capital took [it] back ones.

Obs. 5.—Did not choose: *pu k'én* translates very well as decline or refuse, where there is evidence that a proposal has been made. Note *ju*, to enter, as an active verb.

遠。挪兒、挪子、那送我 4  
 那怎開叫個我兄  
 麼麼點你箱的弟

4. Because I told you to move the box away which my younger brother gave me, why should you have moved it so far?

Obs.—*Lit.*, [I] tell you to move apart my younger brother gave me's that box; [this being so] why move it thus far. *T'i* can often be translated which.

了。足套一穀量這5  
拉兒個五了米  
的車單石不我

5. According to my measurement, this rice does not amount to five piculs, and a one-horse cart will draw it perfectly well.

Obs. 1.—One-horse cart: *lit.*, single-harness cart.

Obs. 2.—Perfectly well: *lit.*, enough dragging accomplish; note *liao*, here and below, to be able, *la té liao*, *la pu liao*. The *tsu* is emphatic.

不車是五個這在6  
了怕二石不麼我  
罷拉套不止些說

6. In my opinion this quantity is not so little as five piculs, and I don't think that less than two beasts will draw it.

Obs.—*Lit.*, quantity (*hsieh*) as this (*ch'è-mo*) does not stop at five piculs; if it is not a two-harness cart, [I] fear dragging not accomplish.

兒理著就店過來我7  
再叫從要裏車的是  
來他來錢那我向從  
罷等沒我趕們來南  
一這疑車一沒邊  
等個惑的到坐兒

7. I come from the South; I have never travelled by cart before, and the moment we got to the inn the carter asked for his money. I suspected that this was not the rule, so I told him to wait a while and come again.

Obs. 1.—The moment: *lit.*, we once arrived in the inn, the carter thereon wanted money; *sa*, that carter belonging to the cart just spoken of.

Obs. 2.—Not the rule: *lit.*, I suspected that hitherto there was not this *li*, a principle or rule that should obtain because it was just. The carter would plead that to pay at once was *li*, justice; the traveller suspects that this had never been the principle in accordance with which action ought to be taken.

意氣一酌話了到我8  
了。就會斟說這他永  
改兒酌你是那遠  
了沒罷再怎兒再  
主了等斟麼去不

8. I will never go to his place again. What a remark to make! Think the matter over again; wait a while till your anger has gone, and you will have changed your mind (or decision).

Obs. 1.—What a remark! *lit.*, this is how talk to say! A vulgarism in frequent use in Peking; it is not necessarily a comment on a remark made, but is used under many conditions as an ejaculation of regret, surprise, or indignation; e.g., the servant lets fall a glass and breaks it, upon which the master would ejaculate *ch'è shih ts'ém-mo hua shuo*.

Obs. 2.—Wait a while till; or, by-and-by when.

Obs. 3.—Note *mei liao ch'i liao*, not *mei liao ch'i-'rh liao*, which means dead; hence, care must be taken to omit the *érh*.

了。拾個倒門他。好那9  
收木沒碰你兒馬  
拾匠甚壞看的還  
就來麼了。他拴不  
得收叫那把上好

*Obs.* 1.—Why won't you? *lit.*, you still (in spite of my orders or consequences) do not efficiently tie up that horse.

*Obs.* 2.—Doesn't signify: *lit.*, that, on the other hand, not what (= anything); call a carpenter to come and mend it, and there an end.

麼山帶道來。子們昨10  
了。上碰兒誰兒買兒  
就趕上、想送一我  
沒到連他上百叫  
甚了丟們山雞他

*Obs.* 1.—Bring them: note that *lai* shows the speaker to be at the Hills himself.

*Obs.* 2.—Can you imagine, etc? *lit.*, who would have thought? in connexion with (*lien*) lost, together with (*tai*) bumping, coming up with arrival at the Hills [time] there was not anything [appreciable left]; *mei shémme* does not mean that there were none at all, but that the quantity was unappreciable. Note the conjunctions *lien* and *tai*; the Chinese seldom make use of the same conjunction twice running in the same sentence, whether conversationally or in writing.

Turn the following into Chinese. (KEY, EXERCISE XXIX.)

1. I had just got out of the door and was on the point of starting (walking) when a man came looking for you. I said you were not at home, and told him to come again by-and-by (later on).

2. To borrow people's furniture (or, utensils, tools, etc.), and not send it back when you have finished with it, but even wait till they come to fetch it, is that right?

*Obs.*—Is that right? *shih ts*, will [such conduct] do?

3. Since I came here, I have never seen the price of things fall.

4. This money is terribly short [of the amount]. I have been everywhere to [try and] get it together, and this trifle is all I have managed to raise (*ts'ou*). It's not enough

9. Why won't you tie that horse up properly? Look! he has bumped against the door and broken it. That doesn't signify; call a carpenter to mend it, and that matter will be settled.

10. I told them yesterday to buy a hundred eggs and bring them to the Hills. Can you imagine it? what with what they broke and lost on the road, by the time they reached the Hills there were hardly any left.

for my purpose; I'll give it to you, if you like.

*Obs.* 1.—Short: *ch'üeh shao* (see 500).

*Obs.* 2.—Is all: *ts'ai ts'ou liao chê-mo i tien'rh*, I have only collected as little as this.

*Obs.* 3.—Not enough, etc.: *pu kou wo yung ti*, not enough my use's [purpose]; the use to which I want to put it.

5. With him it's a never-ending get-from-here and scrape-together-there for a livelihood; never enough for his expenses.

*Obs.*—*Lit.*, he, passing his days (getting his livelihood), eternally is east removing, west scraping together; ever (*lao*) not enough for spending's [purpose].

6. Tie up the beasts; I shall want to (or, am going to) put them in the cart shortly.

7. I have bought a book in a cover. I have not enough money with me, and I want



to ask you (*lit.*, consult with you) if you have any about you (*lit.*, on your body) to lend me a little; can you?

*Obs.*—Can you? *hsing pu hsing.*

8. I doubt whether what he says is true; inquire for me when you get there.

*Obs.* 1.—I doubt, etc.: *lit.*, I doubt (suspect) what he says is not true.

*Obs.* 2.—Inquire: *ta t'ing*, to beat about for information. See 241.

9. If you do things behind my back so that I shan't know, you just look out! If I find you out in future, I shall have some objections to make.

*Obs.*—*Lit.*, you, backing me, do things not causing me to know, you then (*k'o*, hypothetical particle) take care; a day hereafter if it is causing me to inquire out (*ch'u lai*, if the inquiry elicits the fact), then (*k'o*) I shall not agree. Note that the second *chiao* makes *ta t'ing* passive: if [your doings] are found out by me. *Ta ying* means here something stronger than mere objection, and implies that the matter will not be passed by with a mere protest.

10. There is a man calling out outside; answer, and go out and see who it is.

*Obs.*—Answer: *lit.*, answer a sound.

11. Ah! and so it's he that has come again, is it? He has never been here since the day I gave him a blowing up.

*Obs.* 1.—And so: *yüan lai*, which cannot here be rendered by its ordinary meaning.

*Obs.* 2.—“Never” must not here be rendered by *gung yüan* and the negative, as this refers to the future.

12. He came twice, and on both occasions caught me at home; unlucky, wasn't it?

*Obs.* 1.—Twice: *liang mo'rh*; though *hui<sup>2</sup>* would do as well.

*Obs.* 2.—Caught me at home: *kan shang wo tsai chia*, caught me up at home.

*Obs.* 3.—Unlucky: *ch'iao<sup>3</sup>*, which can be used in a bad as well as a good sense.

13. We have thought out two plans for managing this affair, and would ask you to consider which we had better employ.

785. 臺 *t'ai<sup>2</sup>*, a terrace.

786. 灣 *wan<sup>1</sup>*, curving; to curve; a bay or indentation.

787. 江 *chiang<sup>1</sup>*, a river; see *ho<sup>2</sup>* (377). *Chiang<sup>1</sup>* is never used of a small stream, though *ho<sup>2</sup>* may be applied to large ones.

788. 湖 *hu<sup>2</sup>*, a lake.

789. 流 *liu<sup>2</sup>*, to flow; not to be confounded with *liu<sup>4</sup>*, a current.

790. 浪 *lang<sup>4</sup>*, waves, larger than *po<sup>1</sup>* (479).

791. 闊, 濶, *k'uo<sup>4</sup>*, spacious; hence, wealthy. Both forms are admissible.

792. Examples:—

得 <i>té</i>	沒 <i>mei<sup>2</sup></i>	浪 <i>lang<sup>4</sup></i>	濶 <i>k'uo<sup>4</sup></i>	兒 <i>'rh</i>	— <i>i<sup>4</sup></i>	臺 <i>t'ai<sup>2</sup></i>
快 <i>k'uai<sup>4</sup></i>	有 <i>yu<sup>3</sup></i>	就 <i>chiu<sup>4</sup></i>	風 <i>feng<sup>1</sup></i>	就 <i>chiu<sup>4</sup></i>	灣 <i>wan<sup>1</sup></i>	灣 <i>wan<sup>1</sup></i>
順 <i>shun<sup>4</sup></i>	甚 <i>shé<sup>n2</sup></i>	起 <i>ch'i<sup>3</sup></i>	大 <i>ta<sup>4</sup></i>	到 <i>tao<sup>4</sup></i>	再 <i>tsai<sup>4</sup></i>	— <i>i<sup>2</sup></i>
流 <i>liu<sup>2</sup></i>	麼 <i>mo<sup>1</sup></i>	來 <i>lai<sup>2</sup></i>	海 <i>hai<sup>3</sup></i>	了 <i>liao</i>	繞 <i>jao<sup>4</sup></i>	個 <i>ko<sup>4</sup></i>
頂 <i>ting<sup>3</sup></i>	波 <i>po<sup>1</sup></i>	太 <i>t'ai<sup>4</sup></i>	裡 <i>li<sup>3</sup></i>	大 <i>ta<sup>4</sup></i>	— <i>i<sup>2</sup></i>	灣 <i>wan<sup>1</sup></i>
流 <i>liu<sup>2</sup></i>	浪 <i>lang<sup>4</sup></i>	湖 <i>hu<sup>2</sup></i>	的 <i>ti</i>	江 <i>chiang<sup>1</sup></i>	個 <i>ko<sup>4</sup></i>	子 <i>tzü</i>
	流 <i>liu<sup>2</sup></i>	裡 <i>li<sup>3</sup></i>	波 <i>po<sup>1</sup></i>	寬 <i>k'uan<sup>1</sup></i>	灣 <i>wan<sup>1</sup></i>	灣 <i>wan<sup>1</sup></i>

Formosa.

A curve ; a bay.

To bend, as a bow, one's back in bowing, etc.

Round one turn more, and there we are.

Large rivers are wide.

When the wind is high the waves in the sea rise.

There are no great waves on the T'ai-hu (lake).

It flows quickly ; glides quickly.

To float with the current.

Against the current.

*Obs.*—*Shun*<sup>4</sup> *liu*, with the emphasis on *shun*, means smooth, as the hair of a dog or cat brushed the right way. It should be borne in mind that *shun liu* does not mean going with the stream when propelling power is used, nor does it mean a fair or favourable current ; the character for this is *liu*<sup>4</sup>, which will be met with later. *Cf.* also *shun fêng*, *ting fêng* (see 72).

793. 浮 *fou*<sup>2</sup>, *fu*<sup>2</sup>, floating ; movable. *Fu*<sup>4</sup> *shui*<sup>3</sup>, to swim.

794. 橋 *ch'iao*<sup>2</sup>, a bridge.

795. 井 *ching*<sup>3</sup>, a well.

796. 坑 *k'êng*<sup>1</sup>, a pit, natural or artificial ; also, to cheat or swindle (see Part IV, Dialogue III, 113).

797. 衞 *hu*<sup>2</sup> }  
798. 衞 *t'ung*<sup>2</sup> } a small street ; an alley. Generally pronounced *hu*<sup>2</sup>-*t'ung*<sup>4</sup>-*'rh*.

799. 巷 *hsiang*<sup>4</sup>, a small street ; an alley. Not so common as the above.

800. Examples :—

颯 <i>kua</i> <sup>1</sup>	裡 <i>li</i> <sup>3</sup>	那 <i>na</i> <sup>4</sup>	頭 <i>t'ou</i> <sup>2</sup>	那 <i>na</i> <sup>4</sup>	水 <i>shui</i> <sup>3</sup>
風 <i>fêng</i> <sup>1</sup>	頭 <i>t'ou</i> <sup>2</sup>	一 <i>i</i> <sup>4</sup>	橋 <i>ch'iao</i> <sup>2</sup>	邊 <i>pian</i> <sup>1</sup>	面 <i>mien</i> <sup>4</sup>
走 <i>tsou</i> <sup>3</sup>	有 <i>yu</i> <sup>3</sup>	條 <i>t'iao</i> <sup>2</sup>	井 <i>ching</i> <sup>3</sup>	兒 <i>'rh</i>	兒 <i>'rh</i>
小 <i>hsiao</i> <sup>3</sup>	個 <i>ko</i> <sup>4</sup>	衞 <i>hu</i> <sup>2</sup>	水 <i>shui</i> <sup>3</sup>	有 <i>yu</i> <sup>3</sup>	上 <i>shung</i> <sup>4</sup>
巷 <i>hsiang</i> <sup>4</sup>	深 <i>shên</i> <sup>1</sup>	衞 <i>t'ung</i> <sup>4</sup>	好 <i>hao</i> <sup>3</sup>	個 <i>ko</i> <sup>4</sup>	浮 <i>fou</i> <sup>2</sup>
好 <i>hao</i> <sup>3</sup>	坑 <i>k'êng</i> <sup>1</sup>	兒 <i>'rh</i>	喝 <i>ho</i> <sup>1</sup>	石 <i>shik</i> <sup>2</sup>	著 <i>cho</i>

Floating on the water.

There's a stone bridge there.

Well water is good to drink.

In that lane there is a deep hole.

When the wind blows it is best to walk along the small alleys.

801. 野 *yeh*<sup>3</sup>, properly, uninhabited ground, but often country as opposed to town. Hence, wild ; savage.

802. 鄉 *hsiang*<sup>1</sup>, a village ; a region. Often used with the following.

803. 村 *ts'un*<sup>1</sup>, a village ; a hamlet. Smaller than *hsiang*<sup>1</sup>.

804. 墳 *fén*<sup>2</sup>, a grave ; a tomb ; the mound or monument above a grave, but not a headstone or tablet.

805. 墓 *mu*<sup>4</sup>, a grave ; a tomb. Rarely used without the preceding word *fén*<sup>2</sup>.

806. 峯 *fêng*<sup>1</sup>, the peak of a hill.

807. 嶺 *ling*<sup>3</sup>, a height not peaked.

808. 尖 *chien*<sup>1</sup>, a projecting point, of a knife, hill, etc.

809. Examples :—

的 <i>ti</i>	鄉 <i>hsiang</i> <sup>1</sup>	兒 <i>'rh</i>	嶺 <i>ling</i> <sup>3</sup>	野 <i>yeh</i> <sup>3</sup>	墓 <i>mu</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>
那 <i>na</i> <sup>4</sup>	下 <i>hsia</i> <sup>4</sup>	的 <i>ti</i>	冬 <i>tung</i> <sup>1</sup>	草 <i>ts'ao</i> <sup>3</sup>	這 <i>ché</i> <sup>4</sup>	一 <i>i</i> <sup>2</sup>
是 <i>shih</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>	山 <i>shan</i> <sup>1</sup>	天 <i>t'ien</i> <sup>1</sup>	鄉 <i>hsiang</i> <sup>1</sup>	兒 <i>'rh</i>	片 <i>p'ien</i> <sup>4</sup>
個 <i>ko</i> <sup>4</sup>	從 <i>ts'ung</i> <sup>2</sup>	峯 <i>fêng</i> <sup>1</sup>	過 <i>kuo</i> <sup>4</sup>	村 <i>ts'un</i> <sup>1</sup>	沒 <i>mei</i> <sup>2</sup>	野 <i>yeh</i> <sup>3</sup>
墳 <i>fén</i> <sup>2</sup>	門 <i>mén</i> <sup>2</sup>	很 <i>hén</i> <sup>3</sup>	不 <i>pu</i> <sup>2</sup>	兒 <i>'rh</i>	野 <i>yeh</i> <sup>3</sup>	地 <i>ti</i> <sup>4</sup>
地 <i>ti</i> <sup>4</sup>	頭 <i>t'ou</i> <sup>2</sup>	尖 <i>chien</i> <sup>1</sup>	去 <i>ch'ü</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>	雞 <i>chi</i> <sup>1</sup>	全 <i>ch'üan</i> <sup>2</sup>
	村 <i>ts'un</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>	前 <i>ch'ien</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>	野 <i>yeh</i> <sup>3</sup>	是 <i>shih</i> <sup>4</sup>
	來 <i>lai</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>	邊 <i>p'ien</i> <sup>1</sup>	山 <i>shan</i> <sup>1</sup>	花 <i>hua</i> <sup>1</sup>	墳 <i>fén</i> <sup>2</sup>

The whole of that waste ground is occupied by graves.

*Obs.* 1.—*P'ien*, the numerative of spaces of ground, generally large ; the word "whole" is rendered by *i*.

*Obs.* 2.—Waste: *yeh* can only be properly applied to places at a distance from human habitations.

There are no pheasants here.

Wild flowers. Wild grasses.

A village.

*Obs.*—The term can be applied to any collection of houses, large or small, where there is no resident official.

This mountain pass is impassable in winter.

The peak ahead of us is very sharp pointed.

He is a countryman, and comes from Mên-t'ou Ts'un.

*Obs.*—Mên-t'ou Ts'un, the village of Mên-t'ou.

That is a cemetery.

## EXERCISE XXX.

也 那 兒 兩 地 東 臺 1  
 很 山 又 頭 方 南 灣  
 好 峯 多 兒 兒 海 是  
 看 長 又 山 南 裏 中  
 得 大 嶺 北 的 國

1. Taiwan (Formosa) is a place in the sea, south-east of China, the northern and southern extremities of which are very mountainous, the heights being of considerable elevation; the mountain scenery is at the same time very picturesque.

*Obs.*—Very mountainous: the mountain heights are both numerous and large. Were they not lofty as well as extensive, their *tao-rh*, or extent (48), would be *ch'ang*, long, or *k'uan*, broad; but not *ta*, great.

兒 總 水 下 是 湖 江 2  
 名 的 大 天 海 河

2. The phrase *chiang<sup>1</sup> ho<sup>2</sup> hu<sup>2</sup> hai<sup>3</sup>* (rivers, streams, lakes, and seas) designates in general terms the greater waters of the Empire.

裏 地 江 以 有 小 僭 3  
 和 方 的 過 浮 河 們  
 湖 兒 江 去 橋 兒 這  
 相 寬 面 那 就 很 兒  
 同 下 有 長 可 窄 的

3. Our small rivers here are so narrow that they can be crossed by movable bridges. The Great River (the Yangtze) is as broad as a lake in many places.

*Obs.* 1.—The Great River: the *chiang mien*, surface, of the Great (*lit.*, long) River in its breadth with a lake [is] mutually (639) the same.

*Obs.* 2.—Breadth: *hsia li*, in the direction of, *k'uan*, its breadth. Cf. *ssü hsia li*, in every direction. We may also invert the expression, as *ch'ang li hsia*, *k'uan li hsia*, but the meaning is precisely the same.

以 的 了 都 江 北 打 那 4  
 山 江 是 西 來 西 長  
 水 西 順 去 的 到 江  
 也 那 流 一 船 東 之  
 可 兒 到 路 到 湖 流

4. The course of the Great River is from west to east; vessels from Hupeh to Kiangsi go with the stream the whole way. The scenery when you get to Kiangsi is rather fine.

*Obs.*—Rather fine: *lit.*, will do; is tolerably good.

的 沒 也 尖 峰 個 尖 那 5  
 樣 有 高 的 是 不 兒 山  
 子 那 就 山 高 同 是 峰  
 尖 是 嶺 而 山 個 的

5. The mountain peaks in a *shan<sup>1</sup>-fêng<sup>1</sup>* are no two alike. A *shan-fêng* is lofty and pointed; a *shan<sup>1</sup>-ling<sup>3</sup>* is also a height, but not of peaked form.

*Obs.*—Also a height: the construction is somewhat elliptical; *q. d.*, a *shan-ling* is also high [like a *shan-fêng*, but when it is a *shan-ling*] *chiu* then, there is not that pointed form.

都 筆 刀 兒、個 尖 6  
說 尖 尖 甚 字 兒  
得。兒 兒 麼 眼 那

6. The term *chien<sup>1</sup>-rh* may be equally applied to the point of a knife, a pencil, or the like.

*Obs.* 1.—Term: *lit.*, character eye. It is extremely difficult to analyse this expression with any success, but its force can be seen at once by illustration; thus, of *hung*, red, one would say that the *tzü*, character, was *hung*, and that it was a *tzü-yen<sup>2</sup>-rh*, term, for a particular *yen-shé*, colour.

*Obs.* 2.—The like: understand *ché tsung* (525) *yang-tzū ti*, this kind of ones, after *pi chien*. Were *tao chien* and *pi chien* omitted, the sentence would run—can be applied to anything. Note *shên-mo*, any, anything.

水 是 的 水、麼 有 裏 京 7  
井 都 喝 河 甚 沒 城

7. There is no river water to speak of in the capital; what is drunk is well water.

多 住 小 鋪 大 賣 京 8  
家 巷 子、街 大 城  
兒 都 衢 上 半 的  
的 是 衢 開 在 買

8. Trade in the capital is for the most part conducted in shops on the great streets; the houses in the lanes and small streets are principally dwelling-houses.

的 有 野 方、兒 麼 沒 城 9  
也 墳 地、就 的 人 有 外  
算 墓 連 叫 地 家 甚 頭

9. The country outside the city walls where there are comparatively few habitations is called *yeh<sup>3</sup> ti<sup>4</sup>*; even when there are graves in it it is so regarded.

*Obs.* 1.—Where: *lit.*, outside the walls a not-having-men's-houses' place [men] consequently (*chiu*) call *yeh ti*.

*Obs.* 2.—Regarded: *lit.*, together with having grave's [place men] also reckon *yeh ti*.

家 是 很 那 的 的 鄉 他 10  
兒 闊 大、墳 利 人、村 是  
的 人 必 地 害、野 兒 個

10. He is a yokel (villager), and dreadfully raw. That cemetery is very large, and must belong to a wealthy family.

浮 河 去、道 了 會 你 11  
不 面 浮 河 可 是 會  
過 兒 不 浮 不 會、浮  
去 太 過 的 行、很 水  
寬 去、過 這 遠 麼

11. Can you swim? I can swim, but I can't swim very far. Could you swim across this river? It is too wide for me to swim across.

*Obs.*—It is contended by purists that *fu<sup>4</sup>*, to swim, should be written 𪛗.

*Turn the following into Chinese.* (KEY, EXERCISE XXX.)

1. Formosa has been Chinese territory for more than two hundred years. There are mountain ranges in the north and south in which are several very lofty peaks. The country (place) is not very extensive, but [in it] there are some small rivers, the fields on the banks of which produce many things. It contains both villages and towns, the inhabitants of which are of the same type as the Chinese (*min<sup>2</sup> jên<sup>2</sup>*, common people). I am told that there are several places inhabited by savages, most of whom make their living by thieving. They are (live) scattered about, and do not form village [communities]. Some people, too, say that these savages are cannibals. The people who do business there deal (do it) for the most part with Chinese; of late, however (*ch'io*), ships from the various European countries have frequented the place, and there are foreigners who have taken up their residence there in order to carry on business.

*Obs. 1.*—Has been: *lit.*, Formosa is Chinese territory there are two hundred years.

*Obs. 2.*—In the north and south; cf. Exercise XXX, 3, Obs. 2.

*Obs. 3.*—Fields: *t'ien ti* (Radical 102).

*Obs. 4.*—Produce: *ch'u ch'an* (see 635), with the possessive; the produced things many.

*Obs. 5.*—Same type as: *t'ung min jên* (Chinese subjects) *i ko yang*.

*Obs. 6.*—Savages: *yeh jên*, men of the wilds.

*Obs. 7.*—They live scattered about: *t'a mên san<sup>3</sup> cho chu*, they scattered live, and do not form (*ch'êng*) villages.

*Obs. 8.*—Frequented: *lit.*, of late, however, there are (have been) extreme-west (*tai hsi*) various-nation's

vessels [that] come [and] go. *T'ai hsi kuo* is a common term for foreign countries in general.

2. China has several rivers, both large and deep, which are perfectly navigable for large vessels. When the water rises (grows), [the current] flows very rapidly, and upward-bound junks find it very slow [work]. The downward current, as seen from a boat [proceeding against the stream], appears to flow with even greater rapidity [than it does]. The small rivers are narrow and winding, and are navigated only by river boats; travellers by road may cross them by floating bridges.

*Obs. 1.*—Perfectly navigable: *lit.*, very much can walking accomplish large vessels.

*Obs. 2.*—Downward current: *lit.*, the water that flows downwards.

3. That country possesses (*yu*) several large lakes, which (the surfaces of which) are very extensive and resemble the sea in size. In the lakes, too, there are mountain peaks; they are navigable for both large and small vessels. The moment there is a high wind the waves are really terrible.

*Obs.*—Size: *ta li hsia*. See Exercise XXX, 3, Obs. 2.

4. There are some places where the making of wells is a matter of great labour; the ground is too hard.

*Obs.*—Labour: *hên fei shih*; *lit.*, much expends effort (matter).

5. I have a friend who lives in a small street. I went to look him up the other day, but I got into the wrong lane and did not find his house.

810. 男 *nan<sup>2</sup>*, male.

811. 爺 *yeh<sup>2</sup>*, properly, a father; but forming part of certain appellations of honour, also of other words.

812. 娘 *niang<sup>2</sup>*, properly, a mother; but in certain combinations, any woman.

813. 幼 *yu<sup>4</sup>*, of tender years.

814. 輩 *pei*<sup>4</sup>, a class ; an order ; a generation.

815. Examples :—

比 <i>pi</i> <sup>3</sup>	子。 <i>tzǔ</i>	老 <i>lao</i> <sup>3</sup>	們。 <i>mén</i>	你 <i>ni</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>	男 <i>nan</i> <sup>2</sup>
我 <i>t'a</i> <sup>1</sup>	比 <i>pi</i> <sup>3</sup>	幼。 <i>yu</i> <sup>4</sup>	娘 <i>niang</i> <sup>2</sup>	們 <i>mén</i>	的 <i>ti</i>	女。 <i>nü</i> <sup>3</sup>
長 <i>chang</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>	老 <i>lao</i> <sup>3</sup>	兒 <i>'rh</i>	少 <i>shao</i> <sup>4</sup>	男 <i>nan</i> <sup>2</sup>	女 <i>nü</i> <sup>3</sup>
一 <i>i</i> <sup>2</sup>	晚 <i>wan</i> <sup>3</sup>	少。 <i>shao</i> <sup>4</sup>	們。 <i>mén</i>	爺 <i>yeh</i> <sup>2</sup>	人。 <i>jén</i> <sup>2</sup>	人。 <i>jén</i> <sup>2</sup>
輩。 <i>pei</i> <sup>4</sup>	一 <i>i</i> <sup>2</sup>	一 <i>i</i> <sup>2</sup>	娘 <i>niang</i> <sup>2</sup>	好。 <i>hao</i> <sup>3</sup>	老 <i>lao</i> <sup>3</sup>	那 <i>na</i> <sup>4</sup>
	輩。 <i>pei</i> <sup>4</sup>	輩 <i>pei</i> <sup>4</sup>	家。 <i>chia</i> <sup>1</sup>	爺 <i>yeh</i> <sup>2</sup>	爺。 <i>yeh</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>

Man and woman.

One's wife ; a woman.

*Obs.*—*Nü jén* could only be used of the speaker's own wife.

That is my husband.

Your worship ; or, a gentleman ; the title Mr.

*Obs.*—*Lao-yeh* was originally the title given to *chū jén*, or graduates of the second grade, but it is now universally applied to any officials below the rank of District Magistrate, or indeed any person of education and social standing ; it answers very much to our Esquire.

Is your son well ?

*Obs.*—*Shao*<sup>4</sup>, not *shao*<sup>3</sup>. Note that the polite language *ni mén* is either singular or plural.

Men. Women.

*Obs.*—Pronounce *nia*<sup>2</sup>'*rh mén*.

A wife's family.

Old and young. Old and young.

*Obs.*—Note *shao*<sup>4</sup>.

A generation.

Of a generation later than I.

Of a generation earlier than he.

816. 玩 *wan*<sup>2</sup>, to trifle ; to play.

817. 耍 *shua*<sup>3</sup>, to flourish, as a weapon in fencing ; to play.

818. 蠢 *ch'un*<sup>3</sup>, loutish in form or mind, or both.

819. 笨 *pén*<sup>4</sup>, of things, unwieldy ; of persons, stupid.

820. 呆 *tai*<sup>1</sup>, silly ; idiotic ; abstracted ; abstractedly.

821. Examples :—

耍 <i>shua</i> <sup>3</sup>	的。 <i>ti</i>	這 <i>ché</i> <sup>4</sup>	笨 <i>pén</i> <sup>4</sup>	法 <i>fa</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	年 <i>nien</i> <sup>2</sup>
錢。 <i>ch'ien</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	事 <i>shih</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>	子 <i>tzǔ</i>	鬧 <i>nao</i> <sup>4</sup>	輕 <i>ch'ing</i> <sup>1</sup>
別 <i>pieh</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>	情 <i>ch'ing</i> <sup>2</sup>	呆 <i>tai</i> <sup>1</sup>	笨。 <i>pén</i> <sup>4</sup>	著 <i>cho</i>	的 <i>ti</i>
耍 <i>shua</i> <sup>3</sup>	個 <i>ko</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>	頭 <i>tou</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	玩 <i>wan</i> <sup>2</sup>	人 <i>jén</i> <sup>2</sup>
笑 <i>hsiao</i> <sup>4</sup>	書 <i>shu</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	呆 <i>tai</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	兒。 <i>'rh</i>	好 <i>hao</i> <sup>4</sup>
我。 <i>wo</i> <sup>3</sup>	呆 <i>tai</i> <sup>1</sup>	玩 <i>wan</i> <sup>2</sup>	騰 <i>nao</i> <sup>3</sup>	個 <i>ko</i>	這 <i>ché</i> <sup>4</sup>	玩 <i>wan</i> <sup>2</sup>
	子。 <i>tzǔ</i>	兒 <i>'rh</i>	的。 <i>ti</i>	蠢 <i>ch'un</i> <sup>3</sup>	個 <i>ko</i> <sup>4</sup>	耍。 <i>shua</i> <sup>3</sup>

Young people are fond of play (or, practical joking).

He is playing (or joking).

This method is rude, clumsy.

He is a loutish fellow.

A silly creature.

This business (or matter) is no joke (or, child's play).

He is dazed with study; a bookworm absorbed in his books.

To gamble.

Don't [try and] fool me.

822. 冒 *mao*<sup>4</sup>, properly, a covering for the head; a word descriptive of obtrusiveness, of doing that which one ought to let alone, of things that happen inopportunistly; out of place.

823. 爽 *shuang*<sup>3</sup>, of weather, bright, cheery; of persons, lively, free from care. Also, to break, as a promise; or to fail in, as an engagement. It also means to be in error.

824. 靜 *ching*<sup>4</sup>, at rest, as opposed to unquiet.

825. 舒 *shu*<sup>1</sup>, properly, open; unrolled. Often combined with the following.

826. 服 *fu*<sup>2</sup>, complying; obedient. It has many meanings besides.

827. 艱 *chien*<sup>1</sup>, very difficult; but used in combination with the following *nan*<sup>2</sup> without intensifying its meaning.

828. 難 *nan*<sup>2</sup>, difficult. *Nan*<sup>4</sup>, difficulties or misfortunes.

829. 哈 *ha*<sup>1</sup>, the sound of loud laughter.

830. Examples:—

大 <i>ta</i> <sup>4</sup>	舒 <i>shu</i> <sup>1</sup>	兒 <i>'rh</i>	舒 <i>shu</i> <sup>1</sup>	爽 <i>shuang</i> <sup>3</sup>	身 <i>shên</i> <sup>1</sup>	冒 <i>mao</i> <sup>4</sup>
笑 <i>hsiao</i> <sup>4</sup>	服 <i>fu</i>	都 <i>tou</i> <sup>1</sup>	服 <i>fu</i>	快 <i>k'uai</i> <sup>4</sup>	子 <i>tzŭ</i>	著 <i>cho</i> <sup>2</sup>
你 <i>ni</i> <sup>3</sup>	他 <i>t'a</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	你 <i>ni</i> <sup>3</sup>	人 <i>jên</i> <sup>2</sup>	爽 <i>shuang</i> <sup>3</sup>	雨 <i>yü</i> <sup>3</sup>
別 <i>pieh</i> <sup>2</sup>	爽 <i>shuang</i> <sup>3</sup>	艱 <i>chien</i> <sup>1</sup>	這 <i>chê</i> <sup>4</sup>	安 <i>an</i> <sup>1</sup>	快 <i>k'uai</i> <sup>4</sup>	兒 <i>'rh</i>
打 <i>ta</i> <sup>3</sup>	了 <i>liao</i>	難 <i>nan</i>	話 <i>hua</i> <sup>4</sup>	靜 <i>ching</i> <sup>4</sup>	天 <i>t'ien</i> <sup>1</sup>	走 <i>tso</i> <sup>3</sup>
哈 <i>ha</i> <sup>1</sup>	約 <i>yo</i> <sup>1</sup>	的 <i>ti</i>	我 <i>wo</i> <sup>3</sup>	人 <i>jên</i> <sup>2</sup>	氣 <i>ch'i</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>
哈 <i>ha</i> <sup>1</sup>	了 <i>liao</i>	難 <i>nan</i> <sup>2</sup>	不 <i>pu</i> <sup>4</sup>	這 <i>chê</i> <sup>4</sup>	爽 <i>shuang</i> <sup>3</sup>	是 <i>shih</i> <sup>4</sup>
	他 <i>t'a</i> <sup>1</sup>	道 <i>tao</i> <sup>4</sup>	服 <i>fu</i> <sup>2</sup>	房 <i>fang</i> <sup>2</sup>	快 <i>k'uai</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>
	哈 <i>ha</i> <sup>1</sup>	說 <i>shuo</i> <sup>1</sup>	連 <i>lien</i> <sup>2</sup>	子 <i>tzŭ</i>	他 <i>t'a</i> <sup>1</sup>	冒 <i>mao</i> <sup>4</sup>
	哈 <i>ha</i> <sup>1</sup>	你 <i>ni</i> <sup>3</sup>	走 <i>tso</i> <sup>3</sup>	住 <i>chu</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	失 <i>shih</i> <sup>4</sup>
	的 <i>ti</i>	不 <i>pu</i> <sup>4</sup>	道 <i>tao</i> <sup>4</sup>	著 <i>cho</i>	個 <i>ko</i> <sup>4</sup>	鬼 <i>kuei</i> <sup>3</sup>

To walk in the rain.

He is a blundering fool (a person who says and does the wrong thing at the wrong time).

In brisk health.

Bracing, cheerful weather.

He is a smart, energetic fellow; also, a man who speaks to the point and acts with promptitude.



A quiet, steady man.

This is a comfortable house to live in.

*Obs.*—It would not be incorrect to say *chê shih ko shu fu fang-tzû*, but the first rendering is preferable, as there are many cases in which *shu fu* cannot be used as a simple qualifying adjective; thus, we could not say *shu fu ma*, a comfortable horse, or *shu fu i-tzû*, a comfortable chair, but would have to insert the verbs to ride and to sit on respectively, as in the example above.

I am not satisfied with this statement of yours; or, I object to or protest against what you say.

[He] finds difficulty even in walking.

You don't mean to say (*lit.*, it is hard to say, you cannot say with truth) that you are not comfortable.

*Obs.*—*Tao*, to say (see 48). *Shuo* may be omitted.

He has broken his compact.

He roared with laughter.

Don't humbug me; or, don't "stuff me up."

831. 耐 *nai*<sup>4</sup>, to endure, either in the sense of to put up with or to last.

832. 羞 *hsiu*<sup>1</sup>, shame; to be ashamed.

833. 辱 *ju*<sup>4</sup>, *ju*<sup>3</sup>, to insult.

834. 討 *t'ao*<sup>3</sup>, to exact; to demand; to provoke.

835. 嫌 *hsien*<sup>2</sup>, to dislike.

836. Examples:—

飯 <i>fan</i> <sup>4</sup>	賬 <i>chang</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	懶 <i>lan</i> <sup>3</sup>	也 <i>yeh</i> <sup>3</sup>	這 <i>ché</i> <sup>4</sup>	耐 <i>nai</i> <sup>4</sup>
的 <i>ti</i>	的 <i>ti</i>	不 <i>pu</i> <sup>4</sup>	做 <i>tso</i> <sup>4</sup>	沒 <i>mei</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>	過 <i>kuo</i>
他 <i>t'a</i> <sup>1</sup>	你 <i>ni</i> <sup>3</sup>	乾 <i>kan</i> <sup>1</sup>	的 <i>ti</i>	羞 <i>hsiu</i> <sup>1</sup>	不 <i>pu</i> <sup>2</sup>	這 <i>ché</i> <sup>4</sup>
嫌 <i>hsien</i> <sup>2</sup>	不 <i>pu</i> <sup>2</sup>	淨 <i>ching</i> <sup>4</sup>	討 <i>t'ao</i> <sup>3</sup>	辱 <i>ju</i> <sup>4</sup>	耐 <i>nai</i> <sup>4</sup>	兩 <i>liang</i> <sup>3</sup>
少 <i>shao</i> <sup>3</sup>	害 <i>hai</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	人 <i>jén</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	長 <i>ch'ang</i> <sup>2</sup>	天 <i>t'ien</i> <sup>1</sup>
了 <i>liao</i>	羞 <i>hsiu</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	嫌 <i>hsien</i> <sup>2</sup>	們 <i>mén</i>	那 <i>na</i> <sup>4</sup>	就 <i>chiu</i> <sup>4</sup>
	麼 <i>mo</i>	來 <i>lai</i> <sup>2</sup>	我 <i>wo</i> <sup>3</sup>	好 <i>hao</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	好 <i>hao</i> <sup>3</sup>
	討 <i>t'ao</i> <sup>3</sup>	討 <i>t'ao</i> <sup>3</sup>	嫌 <i>hsien</i> <sup>2</sup>	吃 <i>ch'ih</i> <sup>1</sup>	人 <i>jén</i> <sup>2</sup>	了 <i>liao</i>

Get over the next two days (or, few days) and you will be all right.

This won't last long (or, wear well).

And yet that man did not insult them.

[Men who are] fond of eating and lazy at work (people who like to live at another person's expense) provoke people's dislike.

I object to his want of cleanliness.

He has come for payment of his bill (or, to dun for debts).

Are you not ashamed? Have you no shame?

*Obs.*—See 424.

A beggar.

He objects that it is not enough; he is not satisfied with what he has got.

## EXERCISE XXXI.

耐那想罷、一在著我 1  
不麼着別、下我玩們  
得重的你太兒。安腦兒、倆  
的手兄弟粗了、靜袋他、人  
脚、弟了、靜上把剛纔  
他幼、總點打棍纔  
得兒了子鬧

Obs.—Rough treatment: *lit.*, cannot endure such rough hands and feet [as you lay upon him].

不有過甚安、老聽 2  
舒點身麼、沒爺見  
服兒上、不有欠說

Obs. 1.—Indisposed: *lit.*, deficient in repose (624); this is a polite form of address reserved for equals or superiors.

Obs. 2.—Out of sorts: *lit.*, on (or in) my body not comfortable.

獸的、雨、穿、可、不、掛、我 3  
兒、快、自、着、難、得、子、這  
獸、然、常、說、長、怕、件、新  
一、壞、冒、要、那、耐、新

3. This new coat of mine won't last long, I am afraid. It's difficult to say; if you wear it continually in the rain of course it will soon be spoiled. To take a spell.

Obs.—Spell: *tai*, to abstract oneself; *q.d.*, from work that is engaging one's attention.

人真樣人羞他 4  
嫌討子的辱那

4. That insulting manner of his is really most annoying.

都女賊娘是男 5  
殺老把兒爺女、  
了、少男們、們、就

5. The words *nan*<sup>2</sup>, *nü*<sup>3</sup> mean simply men and women. The rebels slew all, without distinction of age or sex.

不輕年是都子他 6  
舒的高不病老一  
服、全、年、分、了、幼、家

6. Were you to say his whole family, *lao*<sup>3</sup> and *yu*<sup>4</sup>, were sick alike, you would mean that both those who were of respectable age and those who were of tender years were all indisposed without distinction.

Obs.—Respectable age: *lit.*, years high; *q.d.*, piled up, as opposed to the lesser burden of years, which is *ch'ing*, light.

晚兒孫輩的一和7  
輩的一和是輩祖  
是輩兒長兒父

7. The generation which is the contemporary of your father and your grandfather is the *chang<sup>3</sup> pei<sup>4</sup>* (senior generation); that which is the contemporary of your son and grandson is the *wan<sup>3</sup> pei<sup>4</sup>* [junior (or later) generation].

*Obs.* 1.—Contemporary: *lit.*, the with [a man's] grandfather and father one and the same generation's ones are the senior generation, etc.

*Obs.* 2.—Grandfather: *see* 660, where *tsu fu* combined make one word; they are here separate.

神在我嫌真着麼你8  
是錯我是了冒怎  
沒了、錯討我失麼  
留實了、人、了、碰這

8. Why are you so careless? You have bumped up against me; it is really most annoying. I beg your pardon.

*Obs.*—I beg your pardon: *lit.*, I am wrong, I am wrong; I really did not pay attention. There are other forms of apology, such as *yu tsui* (852), etc.

還頭你罷快的你9  
要獸這管些利過  
說腦麼我兒害於  
人、的獸呢、辦爽笨

9. You are too dreadfully awkward; be a little more smart. Mind your own business; an idiot like yourself to attempt (want) to find fault with other people!

*Obs.*—Mind your own business (or, what is that to you?): *lit.*, do you take charge of (or mind) me? Great emphasis must be laid on *kuan*, which, preceding a character in the third tone, is of course in the second. The expression must be used with discretion, as it is not very polite. Emphasise the final *jén*.

不道能罷耐子我10  
出一耐你着真們  
頭輩人、這些艱過  
麼、子難麼兒難、日

10. It is indeed a hard task for us to live from day to day. Be a little patient; such an able man as you will surely not remain in obscurity all his life.

*Obs.* 1.—Able: *neng nai*, ability; *lit.*, the ability that is acquired by patient application. The term, however, is not confined to skill acquired by practice. Cf. also *neng kan*, capable, able, or capability (582).

*Obs.* 2.—Obscurity: *lit.*, not put out the head; come to the front; make oneself prominent; also, to take the lead.

## Turn the following into Chinese. (KEY, EXERCISE XXXI.)

1. In the street yonder there is a fellow going through some performance. A whole lot of people, men and women, old and young, are looking at him. Have you heard of it?

*Obs.*—Performing: *shua wan i erh; lit.*, brandishing playthings. The term is used of any performance, such as juggling, performing with a dancing bear, etc.

2. You've just found that out, have you? When I was out in the street a little while ago I saw a lot of men and women standing there; I thought there must be some performance or other going on, otherwise what would a lot of people be gaping at? I was just going to have a look, when, at the very moment, a man in a blundering manner put a question to me; said he, "You haven't been very well, have you quite recovered?" I gave one glance, and saw it was no other than a certain member of our family of the same generation as myself; he had grown loutish and awkward, and I have no idea what his conversation was all about. He is certainly a disagreeable creature.

*Obs.* 1.—You've just found that out: *ni hai shuo ni*, you still (or just) speak of it, is an idiomatic col-

837. 皇 *huang*<sup>2</sup>, august; imperial.

838. 宮 *kung*<sup>1</sup>, an imperial palace.

839. 朝 *ch'ao*<sup>2</sup>, properly, to see the Emperor, as at Court; any dynasty of China. Read *chao*<sup>1</sup>, the morning; not used colloquially.

840. 廷 *t'ing*<sup>2</sup>, properly, a hall of assembly; specially, the Emperor's Court.

841. Examples:—

朝 <i>ch'ao</i> <sup>2</sup>	朝 <i>ch'ao</i> <sup>2</sup>	時 <i>shih</i> <sup>2</sup>	皇 <i>huang</i> <sup>2</sup>	方 <i>fang</i> <sup>1</sup>	皇 <i>huang</i> <sup>2</sup>
衣 <i>i</i> <sup>1</sup>	去 <i>ch'ü</i> <sup>4</sup>	候 <i>hou</i> <sup>4</sup>	城 <i>ch'eng</i> <sup>2</sup>	就 <i>chiu</i> <sup>4</sup>	上 <i>shang</i> <sup>4</sup>
戴 <i>tai</i> <sup>4</sup>	應 <i>ying</i> <sup>1</sup>	朝 <i>ch'ao</i> <sup>2</sup>	明 <i>ming</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>	住 <i>chu</i> <sup>4</sup>
朝 <i>ch'ao</i> <sup>2</sup>	該 <i>kai</i> <sup>1</sup>	廷 <i>t'ing</i> <sup>2</sup>	朝 <i>ch'ao</i> <sup>2</sup>	皇 <i>huang</i> <sup>2</sup>	的 <i>ti</i>
帽 <i>mao</i> <sup>4</sup>	穿 <i>ch'uan</i> <sup>1</sup>	上 <i>shang</i> <sup>4</sup>	的 <i>ti</i>	宮 <i>kung</i> <sup>1</sup>	地 <i>ti</i> <sup>4</sup>

The place where the Emperor lives is the Imperial Palace.

*Obs.*—The Emperor: *lit.*, the august [one] above.

The Imperial city.

loquialism something equivalent to "that's stale news; other people knew all about it long ago, and talked the matter out, but you are still talking about it."

*Obs.* 2.—Otherwise: *pu jan*, were it not thus.

*Obs.* 3.—Gaping at: *tai-cho lien-rh k'an*, looking with abstracted faces. Note the participial force of *cho*.

3. Isn't the man you speak of So-and-so? I know his father; a very steady man, exceedingly brisk, both in action and speech. Several years ago he was not very well off, but I judge from his appearance of late that he is now very comfortable. Times, I imagine, are somewhat easier with him than they used to be in the early days.

*Obs.* 1.—In action: *hsing shih*, in the putting through (causing to progress) of business.

*Obs.* 2.—Judge from: *lit.*, of late looking at his that fashion (appearance), on the other hand (*tao*) very comfortable.

*Obs.* 3.—Times are somewhat easier, etc.: *lit.*, [I] think it is days compared with original (*yüan*) before (*hsien*) good to pass a little.

4. If you are insulted by people it is not very hard to bear with them a little; why get into a rage?

In the time of the Ming dynasty.

The Court.

When one goes to Court one ought to put on a Court dress and hat.

842. 建 *chien*<sup>4</sup>, to set up ; to establish.

843. 臨 *lin*<sup>2</sup>, to descend ; to approach to. Colloquially, rarely, except in time.

844. 強 *ch'iang*<sup>2</sup>, energetic. Often, over-energetic ; violent ; also, superior to. *Ch'iang*<sup>3</sup>, to insist on against a person's will or inclination. *Chiang*<sup>4</sup>, obstinate ; self-willed.

845. 良 *liang*<sup>2</sup>, virtuous ; good.

846. 禁 *chin*<sup>4</sup>, to prohibit.

847. Examples :—

良 <i>liang</i> <sup>2</sup>	嘴 <i>tsui</i> <sup>3</sup>	利 <i>li</i> <sup>4</sup>	比 <i>pi</i> <sup>3</sup>	候 <i>hou</i> <sup>4</sup>	立 <i>li</i> <sup>4</sup>	各 <i>ko</i> <sup>4</sup>
民 <i>min</i> <sup>2</sup>	要 <i>shua</i> <sup>3</sup>	害 <i>hai</i> <sup>4</sup>	別 <i>pieh</i> <sup>2</sup>	強 <i>ch'iang</i> <sup>3</sup>	的 <i>ti</i>	衙 <i>ya</i> <sup>2</sup>
臨 <i>lin</i> <sup>2</sup>	錢 <i>ch'ien</i> <sup>2</sup>	沒 <i>mei</i> <sup>3</sup>	人 <i>jên</i> <sup>2</sup>	要 <i>yao</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	門 <i>mên</i> <sup>2</sup>
民 <i>min</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>	有 <i>yu</i> <sup>3</sup>	強 <i>ch'iang</i> <sup>2</sup>	我 <i>wo</i> <sup>3</sup>	臨 <i>lin</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>
的 <i>ti</i>	禁 <i>chin</i> <sup>4</sup>	良 <i>liang</i> <sup>2</sup>	強 <i>ch'iang</i> <sup>2</sup>	的 <i>ti</i>	走 <i>tsou</i> <sup>3</sup>	朝 <i>ch'ao</i> <sup>2</sup>
官 <i>kuan</i> <sup>1</sup>	止 <i>chih</i> <sup>3</sup>	心 <i>hsin</i> <sup>1</sup>	暴 <i>pao</i> <sup>4</sup>	錢 <i>ch'ien</i> <sup>2</sup>	的 <i>ti</i>	廷 <i>t'ing</i> <sup>2</sup>
	的 <i>ti</i>	強 <i>chiang</i> <sup>4</sup>	的 <i>ti</i>	他 <i>t'a</i> <sup>1</sup>	時 <i>shih</i> <sup>3</sup>	建 <i>chien</i> <sup>4</sup>

Yaméns are established by the Court.

When he was on the point of starting he insisted on having my money.

He is superior to other people.

He is terribly violent.

Devoid of moral sense (or conscience).

Obs.—*Liang hsin, li*, virtuous heart, is the innate goodness of man, who, according to Chinese ethics, is born virtuous.

To answer (argue with) a superior.

Gambling is prohibited.

Honest (law-abiding) subjects.

The official in direct relations with the people (the Chih-hsien, commonly called the District Magistrate).

848. 爲 *wei*<sup>2</sup>, to do ; to be.

849. 匪 *fei*<sup>3</sup>, wrongdoing, in a grave sense ; wrongdoer.

850. 反 *fan*<sup>3</sup>, to turn upside down ; on the contrary ; hence, to rebel.

851. 犯 *fan*<sup>4</sup>, to stumble against ; to offend ; to incur a penalty.

852. 罪 *tsui*<sup>4</sup>, properly, punishment ; also, offences, great or small. See Exercise XXXI, 8, Obs.

853. 死 *ssü*<sup>3</sup>, to die.

854. 黨 *tang*<sup>3</sup>, a gang ; a band ; a political party ; a class.

## 855. Examples:—

他 t'a <sup>1</sup>	麼 mo	是 shih <sup>4</sup>	死 ssŭ <sup>3</sup>	法 fa <sup>3</sup>	了 liao	那 na <sup>4</sup>
叫 chiao <sup>4</sup>	罪 tsui <sup>4</sup>	一 i <sup>4</sup>	了 liao	的 ti	難 nan <sup>2</sup>	地 ti <sup>4</sup>
人 jên <sup>2</sup>	名 ming <sup>2</sup>	黨 tang <sup>3</sup>	這 chē <sup>4</sup>	人 jên <sup>2</sup>	爲 wei <sup>2</sup>	方 fang <sup>1</sup>
勒 lei <sup>1</sup>	應 ying <sup>1</sup>	的 ti	些 hsieh <sup>1</sup>	總 tsung <sup>3</sup>	你 ni <sup>3</sup>	的 ti
死 ssŭ <sup>3</sup>	該 kai <sup>1</sup>	應 ying <sup>1</sup>	賊 tsei <sup>2</sup>	得 tei <sup>3</sup>	們 mên	土 t'u <sup>3</sup>
了 liao	死 ssŭ <sup>3</sup>	該 kai <sup>1</sup>	匪 fei <sup>3</sup>	治 chih <sup>1</sup>	了 liao	匪 fei <sup>3</sup>
	罪 tsui <sup>4</sup>	甚 shē <sup>n2</sup>	都 tou <sup>1</sup>	罪 tsui <sup>4</sup>	犯 fan <sup>4</sup>	反 fan <sup>3</sup>

The bad characters of that place have rebelled.

Obs.—T'u fei must be natives of the locality. Fei can be applied to any individual who is guilty of grave misdemeanours, but it is generally understood to refer to banditti or rebels.

Sorry to have troubled you; much obliged.

Obs.—Nan wei is constantly used courteously, "May I trouble you to," "Much obliged," both as a request for a favour and as an acknowledgment of one. Distinguish wei<sup>2</sup> nan<sup>2</sup>, to be in difficulties, difficult.

It is essential that those who break the laws be punished.

Obs.—Chih tsui, to treat an offence; q.d., with punishment. Chih ping, to treat a complaint; q.d., with medicine. Dead.

Obs.—Of persons it is common to use the euphemism kuo ch'ū liao, he has passed away; or pu tsai liao, he is no more.

These bandits are all of one gang.

Obs.—Tsei fei must be bandits or rebels.

What penalty ought they to receive?

Obs.—Tsui ming: what is the name of the punishment (what particular penalty) [they] ought [to receive].

It should be death.

He was strangled. See 507.

Obs.—Note that there is another term for the punishment of death by strangulation.

856. 爭 chêng<sup>1</sup>, to emulate; to wrangle; to fight with.

857. 鬪 tou<sup>4</sup>, to fight, with or without arms; but not used of war.

858. 號 hao<sup>4</sup>, a signal, visible, as a flag; audible, as a bugle call; a verbal order; a sign, style, or number. Also, to call, or the name by which a person is called by his friends, in contradistinction to his ming<sup>2</sup>, or cognomen by which he is known to his family.

859. 靖 ching<sup>4</sup>, quiet, as a country free from disorder.

## 860. Examples:—

頭 t'ou <sup>2</sup>	靖 ching <sup>4</sup>	字 tzŭ <sup>4</sup>	了 liao	下 hsia <sup>4</sup>	土 t'u <sup>3</sup>
兒 'rh	年 nien <sup>2</sup>	號 hao <sup>4</sup>	貴 kuei <sup>4</sup>	裡 li <sup>3</sup>	匪 fei <sup>3</sup>
口 k'ou <sup>3</sup>	號 hao <sup>4</sup>	地 ti <sup>4</sup>	行 hang <sup>2</sup>	爭 chêng <sup>1</sup>	同 t'ung <sup>2</sup>
號 hao <sup>4</sup>	甚 shē <sup>n2</sup>	方 fang <sup>1</sup>	是 shih <sup>4</sup>	鬪 tou <sup>4</sup>	百 po <sup>2</sup>
號 hao <sup>4</sup>	麼 mo	不 pu <sup>4</sup>	甚 shē <sup>n2</sup>	起 ch'i <sup>3</sup>	姓 hsing <sup>4</sup>
衣 i <sup>1</sup>	號 hao <sup>4</sup>	安 an <sup>1</sup>	麼 mo	來 lai <sup>2</sup>	兩 liang <sup>3</sup>

The local rowdies and the people began (or, have begun) to fight with each other.

What is the style of your hong?

The country is disturbed.

The style of a reign, *i.e.*, that by which its years are called ; thus, TAO KUANG *wu nien*, the fifth year of TAO KUANG.

What is the number (*sc.*, of a despatch, house in a street, etc.).

*Obs.*—*Hao t'ou-rh*; *lit.*, the number of distinguishing mark on the head, front, or top.

A password.

A soldier's uniform.

*Obs.*—So called from the *hao*, the distinctive number or name of regiment, marked on the circular patch which is sewn on the breast and back of most soldiers' jackets.

861. 恩 *ngên<sup>1</sup>* grace ; goodness shown to an inferior.

862. 赦 *shé<sup>4</sup>*, pardon ; amnesty. Used only of Imperial pardons.

863. 免 *mien<sup>3</sup>*, to avoid ; to cause to avoid ; to dispense with ; to forego. Hence also, under certain circumstances, to let off ; to pardon.

864. 隨 *sui<sup>2</sup>*, following after ; according to.

865. Examples :—

隨 <i>sui<sup>2</sup></i>	錢 <i>ch'ien<sup>2</sup></i>	口 <i>k'ou<sup>3</sup></i>	下 <i>hsia<sup>4</sup></i>	回 <i>hui<sup>2</sup></i>	是 <i>shih<sup>4</sup></i>	皇 <i>huang<sup>2</sup></i>
事 <i>shih<sup>4</sup></i>	隨 <i>sui<sup>2</sup></i>	亂 <i>luan<sup>4</sup></i>	免 <i>mien<sup>3</sup></i>	來 <i>lai<sup>2</sup></i>	打 <i>ta<sup>3</sup></i>	上 <i>shang<sup>4</sup></i>
隨 <i>sui<sup>2</sup></i>	時 <i>shih<sup>2</sup></i>	說 <i>shuo<sup>1</sup></i>	得 <i>té</i>	的 <i>ti</i>	黑 <i>hei<sup>1</sup></i>	的 <i>ti</i>
你 <i>ni<sup>3</sup></i>	來 <i>lai<sup>2</sup></i>	難 <i>nan<sup>2</sup></i>	費 <i>fei<sup>4</sup></i>	隨 <i>sui<sup>2</sup></i>	龍 <i>lung<sup>2</sup></i>	恩 <i>ngên<sup>1</sup></i>
的 <i>ti</i>	隨 <i>sui<sup>2</sup></i>	免 <i>mien<sup>3</sup></i>	事 <i>shih<sup>4</sup></i>	便 <i>pien<sup>4</sup></i>	江 <i>chiang<sup>1</sup></i>	典 <i>tien<sup>3</sup></i>
便 <i>pien<sup>4</sup></i>	時 <i>shih<sup>2</sup></i>	費 <i>fei<sup>4</sup></i>	隨 <i>sui<sup>2</sup></i>	坐 <i>tso<sup>4</sup></i>	赦 <i>shé<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>

The Emperor's bounty or goodness.

*Obs.*—*ngên tien* : *tien*, the standard, canon, or law of bounty or favour. The term, though now universally applied to acts of kindness shown by superiors to inferiors, was originally confined to Imperial acts of grace, which were a *tien*, canon, standard, or law for others to follow.

He came back pardoned from the Black Dragon River (the Amoor).

*Obs.*—The Amoor region is a common place of banishment for officials and soldiers guilty of crimes.

Sit down as you like, to save bother.

To talk recklessly ; to let one's tongue run away with one.

Expenditure of money is hardly avoidable.

*Obs.*—*Nan* has here almost the sense of a negative ; unavoidable. It is often thus used courteously.

Come from time to time.

To be guided by circumstances.

*Obs.*—*Lit.*, according to time following after (or up) matters ; to deal with a matter as [the conditions of] the moment require.

As you please ; or, at your convenience.

*Obs.*—This may be used either courteously or otherwise.

## EXERCISE XXXII.

咯。家都兒兒的他 1  
 產爭孫他時臨  
 來起們的候死

1. As his end approached his sons and grandsons began to wrangle about the property.

人。的法國犯不是民良 2

2. *Liang<sup>2</sup> min<sup>2</sup>* (good subjects; or, virtuous people) are those who do not offend against the laws.

到。大是住宮、宮候大 3  
 的。臣是禁的皇、皇麼兒大臣  
 們地、地宮不是不是上朝  
 都向地方是是進進的  
 不例兒、皇進進的  
 准連就上皇皇時

3. When high officers go to Court, do they not enter the *huang<sup>2</sup> kung<sup>1</sup>*? No; the *huang<sup>2</sup> kung<sup>1</sup>* is the place in which the Emperor lives, and is forbidden ground, which even high officials have never been allowed to visit.

*Obs.*—Never: *lit.*, [by] heretofore [existing] law are not permitted to go to.

起。日頭上、書幾你 4  
 子裏打給件把  
 號的儘號文這

4. Number these despatches for me, commencing the numbers with the earliest date.

*Obs.*—Commencing, etc.: *lit.*, from the very front days numbering commence.

的。必是人禁出我 5  
 要犯要止了們  
 治了錢底號大  
 罪禁要下令、人

5. Our chief (or master) has issued an order forbidding the servants to gamble; if the prohibition is disregarded, [the offender] will certainly be punished.

*Obs.*—*Ti: lit.*, the *fan chin*, disregard of the prohibition, certainly will be (*yao*) a punished one.

事。做、反匪良免心幹 6  
 真倒不民犯的這  
 是、不強比法、事沒  
 怪愛麼、爲做難良

6. You will hardly escape a breach of the laws if you pursue this unprincipled business. Would it not be better to behave as an honest citizen than to act in an illegal manner? and yet you won't behave like one; it is really most strange.

*Obs.*—Note that *wei fei* may mean to play the robber, or become a rebel, though the title can be earned by the commission of any act of an intentionally illegal nature; thus, smuggling, brawling, gambling, etc., come within the category of *wei fei*.



意可打起就人隨 7  
兒不起來是鬪你  
是來要別嘴們  
玩那是打兒倆

7. You two may squabble as much as you please, only don't come to blows, for that would be beyond a joke.

*Obs.*—As much as you please: *sui*, short for *sui pien*, according to your convenience or inclination.

典上出罪犯下大 8  
的於名,人寬赦  
恩皇總的免天

8. A general amnesty. The pardon of criminals always proceeds from the Emperor's bounty.

*Obs.* 1.—Note that *shé* can only be applied to Imperial pardons or the diminution of sentences by Imperial command. An offence against a private individual can be *k'uan mien*, condoned (*lit.*, liberal remission; *q.d.*, of penalties remitted); a more common expression is *jao*<sup>2</sup>.

*Obs.* 2.—Criminal: *fan jên*, a man who offends; *q.d.*, against the laws.

是治,隨他免陽你 9  
要早你那得地別  
死晚怎個受裏在  
的總麼病熱走,太

9. Don't walk in the sun, and you won't get sunstroke. It doesn't matter how you treat his complaint, he must die sooner or later.

*Obs.* 1.—Sunstroke: *shou jé* can be used of any complaint caused by the action of the sun, whether directly or indirectly.

*Obs.* 2.—Doesn't matter: *lit.*, you may treat his complaint according to how [you please].

靖然理地臨地酌朝 10  
了,就的方民方情廷  
能好,官的官建隨  
安自治官,爲立地

10. The Sovereign is guided by places and circumstances in his establishment of local authorities to be in near relations with the people. If the local authorities govern wisely (well), quiet naturally prevails.

*Obs.*—Is guided: *lit.*, following (acting according to) place, considering circumstances establishes officers [for the government of] the locality. *Ti-fang kuan* does not include exclusively judicial, fiscal, or educational authorities, nor, in the capital, the departments of the central government, unless these be executive. *Ching* (859) must not be confounded with *ching* (824); the former applies to conditions of place, and the latter to the character or state of the individual.

Turn the following into Chinese. (KEY, EXERCISE XXXII.)

1. A great many years ago there was a man called LIN who wanted to be Emperor. Before he rebelled he distributed his sworn confederates here and there [till] they were [posted] everywhere; his men were even [to be found] in the forbidden ground of the Imperial Palace. His arrangements (the affair)

subsequently got known (*lit.*, was broken), and he himself was arrested. His sworn followers continued in rebellion for very many months in Shantung and Honan.

*Obs.* 1.—Sworn confederates: *ssü tang*<sup>2</sup>, confederates to the death.

*Obs.* 2.—Distributed: *pu san* (406), arranged and distributed.

2. When the people rebel, the Emperor sends (orders) a high official to pacify the disturbed country. When the high official is about to start he has to go to Court to see the Emperor.

*Obs.*—Pacify: *p'ing ting*; *lit.*, to level and fix.

3. What is the number of that despatch? It has not yet been numbered.

4. The date of the establishment of the northern capital (the city of Peking) is not far back (*yüan*<sup>3</sup>). The court was formerly established in the South; the place where the Emperor resides is called *ching*<sup>1</sup> (the capital), and so that city was called *Nan-ching* (the "southern capital").

*Obs.*—Date: *nien fên*; *lit.*, year distribution, the place it occupies in the cyclical distribution of time.

5. Cockfighting is a pastime in which virtuous people do not indulge. It is a most disreputable amusement (matter), and ought to be prohibited by law.

6. I hear that that fellow *Li* has committed a grave crime; some people say that he is certain to be sentenced to death. He deserves it, for when men become burglars they cannot escape capital punishment. If men of that stamp are not put to death, how can honest people gain a quiet livelihood?

*Obs.*—Burglars: see Exercise XXI, 4, *Obs.*, 2.

7. What you say is quite correct; still, who would have thought that the man *Li* would have become a robber?

8. Come and see me from time to time. Although I am not a rich man, I am always able to give you a bowl of rice to eat and a cup of tea to drink.

9. Then you will be my true friend, for what I particularly dread is giving people trouble. If you will really let me come to see you in this way, you will see whether I shall come often or not.

*Obs.* 1.—True friend: *lit.*, good friend.

*Obs.* 2.—Let me, etc.: *chiao wo*.

866. 古 *ku*<sup>3</sup>, ancient.

867. 世 *shih*<sup>4</sup>, an age; a generation.

868. 孔 *k'ung*<sup>3</sup>, properly, a hole; the surname of Confucius.

869. 聖 *shêng*<sup>4</sup>, virtuous as heaven; sainted; canonised.

870. 儒 *ju*<sup>2</sup>, generally, a scholar; specially, a Confucianist, as opposed to the Taoist and Buddhist.

871. Examples:—

夫 <i>fu</i> <sup>1</sup>	儒 <i>ju</i> <sup>2</sup>	稱 <i>chéng</i> <sup>1</sup>	稱 <i>chéng</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	從 <i>ts'ung</i> <sup>2</sup>
子 <i>tzü</i> <sup>3</sup>	教 <i>chiao</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>	尊 <i>tsun</i> <sup>1</sup>	古 <i>ku</i> <sup>3</sup>
古 <i>ku</i> <sup>3</sup>	後 <i>hou</i> <sup>4</sup>	的 <i>ti</i>	爲 <i>wei</i> <sup>2</sup>	重 <i>chung</i> <sup>4</sup>	至 <i>chih</i> <sup>4</sup>
玩 <i>wan</i> <sup>2</sup>	世 <i>shih</i> <sup>4</sup>	教 <i>chiao</i> <sup>4</sup>	聖 <i>shêng</i> <sup>4</sup>	孔 <i>k'ung</i> <sup>3</sup>	今 <i>chin</i> <sup>1</sup>
鋪 <i>p'u</i> <sup>4</sup>	孔 <i>k'ung</i> <sup>3</sup>	爲 <i>wei</i> <sup>2</sup>	人 <i>jên</i> <sup>2</sup>	子 <i>tzü</i> <sup>3</sup>	都 <i>tou</i> <sup>1</sup>

In all ages Confucius has been honoured and styled the Sacred Man, and his doctrine has been styled Confucianism.

*Obs.*—*Lit.*, from of old till now all have (are) honoured Confucius.

Future generations ; posterity.

K'UNG Fu-tzū (Confucius).

Obs.—The great master Confucius ; *fu-tzū*, a sage, a master, a distinguished man. Emphasise *tzū*.

A "curio" shop.

Obs.—*Ku wan* : *li*, ancient gems ; applied to any objects of *vertu* that are not absolutely new.

872. 佛 *fo*<sup>2</sup>, Buddha.

873. 廟 *miao*<sup>4</sup>, a temple.

874. 座 *tso*<sup>4</sup>, properly, a seat or throne ; also, the numerative of cities, temples, etc.

875. 僧 *seng*<sup>1</sup>, a Buddhist priest.

876. 俗 *su*<sup>2</sup>, properly, common ; in vulgar use ; but under certain conditions, a layman. Also, with *chia*<sup>1</sup>, Confucian.

877. 尙 *shang*<sup>4</sup>, properly, eminent ; but most commonly a conjunction, not in frequent use colloquially. When linked to *ho*<sup>2</sup> (210), it is merely phonetic ; as *ho*<sup>2</sup>-*shang*<sup>4</sup>, a Buddhist priest.

N.B.—Emphasise *ho*<sup>2</sup>.

878. Examples :—

古 <i>ku</i> <sup>3</sup>	有 <i>yu</i> <sup>3</sup>	方 <i>fang</i> <sup>1</sup>	人 <i>jén</i> <sup>2</sup>	位 <i>wei</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>	拜 <i>pai</i> <sup>4</sup>
尙 <i>shang</i> <sup>4</sup>	文 <i>wén</i> <sup>2</sup>	的 <i>ti</i>	一 <i>i</i> <sup>2</sup>	和 <i>ho</i> <sup>2</sup>	一 <i>i</i> <sup>2</sup>	佛 <i>fo</i> <sup>2</sup>
且 <i>ch'ieh</i> <sup>3</sup>	廟 <i>miao</i> <sup>4</sup>	風 <i>fēng</i> <sup>1</sup>	個 <i>ko</i> <sup>4</sup>	尙 <i>shang</i> <sup>4</sup>	座 <i>tso</i> <sup>4</sup>	爺 <i>yeh</i>
回 <i>hui</i> <sup>2</sup>	俗 <i>su</i> <sup>2</sup>	俗 <i>su</i> <sup>2</sup>	老 <i>lao</i> <sup>3</sup>	三 <i>san</i> <sup>1</sup>	廟 <i>miao</i> <sup>4</sup>	和 <i>ho</i> <sup>2</sup>
教 <i>chiao</i> <sup>4</sup>	家 <i>chia</i> <sup>1</sup>	各 <i>ko</i> <sup>4</sup>	道 <i>tao</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	有 <i>yu</i> <sup>3</sup>	尙 <i>shang</i> <sup>4</sup>
	上 <i>shang</i> <sup>4</sup>	城 <i>chéng</i> <sup>2</sup>	地 <i>ti</i> <sup>4</sup>	僧 <i>seng</i> <sup>1</sup>	幾 <i>chi</i> <sup>3</sup>	廟 <i>miao</i> <sup>4</sup>

To worship Buddha.

A Buddhist temple.

How many priests are there in this temple ?

Three priests and a servant (or, temple coolie).

Obs.—A temple servant is *lao*<sup>3</sup>-*tao*<sup>4</sup>, but the character of the latter sound is merely phonetic ; indeed, both may be. Note that Taoist priests are also styled *lao-tao*.

The customs, or morality, of a district (or locality).

Obs.—In addition to its original meaning, wind, *fēng*, also means manner, deportment, or style ; as *fēng su*, the manner that is common or in vulgar use.

Every city has a Confucian temple (or temples).

Obs.—*Wén miao* : *lit.*, temples of literature, as opposed to *wu miao*, *lit.*, military temples, temples to *Kuan Ti*, or *Lao-yeh*, the God of War.

A layman, as opposed to *ho*<sup>2</sup>-*shang*<sup>4</sup>, a priest.

Obs.—When priests renounce their vows and become laymen they are said to *huan su* (105), return to laymen.

Early antiquity.

Besides ; moreover.

The Mahomedan faith.

*Obs.*—A Mussulman is called a *hui-hui* or *hui-tzŭ*, though the latter is slightly opprobrious. The term *hui-hui* is said to be a reproduction of Turkish sounds.

879. 傳 *ch'uan*<sup>2</sup>, to communicate by tradition ; to propagate by preaching ; to convey a message ; to be a medium of communication. *Chuan*<sup>4</sup>, a record or chronicle.

880. 經 *ching*<sup>1</sup>, a canonical book or Buddhist *sutra* ; also, to pass through or by. In composition, a sign of the past tense.

881. 楷 *ch'ai*<sup>3</sup>, *k'ai*<sup>3</sup>, properly, the stalk of grain ; applied to a clerky kind of Chinese writing somewhat corresponding to our round text.

882. 率 *shuai*<sup>4</sup>, to follow one's nature ; properly, in a good sense, but in the example given below, careless.

883. 更 *kêng*<sup>4</sup>, before adjectives, more. Distinguish *kêng*<sup>1</sup>, to change (570).

884. 濃 *nung*<sup>2</sup>, thick, of fluids.

885. Examples :—

淡 <i>tan</i> <sup>4</sup>	兒 <i>'rh</i>	楷 $\begin{cases} ch'ai^3 \\ k'ai^3 \end{cases}$	好 <i>hao</i> <sup>3</sup>	話 <i>hua</i> <sup>4</sup>	時 <i>shih</i> <sup>2</sup>	傳 <i>ch'uan</i> <sup>2</sup>
的 <i>ti</i>	更 <i>kêng</i> <sup>4</sup>	書 <i>shu</i> <sup>1</sup>	些 <i>hsieh</i> <sup>1</sup>	名 <i>ming</i> <sup>2</sup>	傳 <i>ch'uan</i> <sup>2</sup>	教 <i>chiao</i> <sup>4</sup>
對 <i>tui</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>	寫 <i>hsieh</i> <sup>3</sup>	難 <i>nan</i> <sup>4</sup>	臣 <i>ch'en</i> <sup>2</sup>	流 <i>liu</i> <sup>2</sup>	的 <i>ti</i>
面 <i>mien</i> <sup>4</sup>	好 <i>hao</i> <sup>3</sup>	得 <i>tê</i>	他 <i>t'a</i> <sup>1</sup>	傳 <i>chuan</i> <sup>4</sup>	下 <i>hsia</i> <sup>4</sup>	五 <i>wu</i> <sup>3</sup>
兒 <i>'rh</i>	了 <i>liao</i>	草 <i>ts'ao</i> <sup>3</sup>	昨 <i>tso</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	來 <i>lai</i> <sup>2</sup>	經 <i>ching</i> <sup>1</sup>
	濃 <i>nung</i> <sup>2</sup>	率 <i>shuai</i> <sup>4</sup>	兒 <i>'rh</i>	經 <i>ching</i> <sup>1</sup>	的 <i>ti</i>	是 <i>shih</i> <sup>4</sup>
	是 <i>shih</i> <sup>4</sup>	今 <i>chin</i> <sup>1</sup>	寫 <i>hsieh</i> <sup>3</sup>	過 <i>kuo</i> <sup>4</sup>	傳 <i>ch'uan</i> <sup>2</sup>	古 <i>ku</i> <sup>3</sup>

Missionaries.

The Five Classics (or Canons) have been handed down by tradition from ancient times.

*Obs.*—*Lit.*, ancient times transmitted flowing down come.

To convey a message.

A biography (or record) of illustrious officials.

*Obs.*—Illustrious : *ming*, short for *ch'u ming*, to make a name.

He has been through a deal of trouble.

He wrote his round text yesterday carelessly, and to-day even worse.

*Obs.*—*Ts'ao*, grass, amongst other meanings, has that of "hasty ;" hence its combination with *shuai*.

*Nung*<sup>2</sup> (thick, glutinous) is the opposite of *tan*<sup>4</sup> (733) (weak, watery).

886. 貼 *t'ieh*<sup>1</sup>, to stick ; to be sticking to, as a placard on a wall.

887. 牆 *ch'iang*<sup>2</sup>, a wall.

888. 層 *ts'êng<sup>2</sup>*, layers or sections of various things, from front to rear, side to side, top to bottom.

889. 掛 *kua<sup>4</sup>*, to hang up; to be hung up.

890. 示 *shih<sup>4</sup>* (Radical 113), to proclaim; a proclamation.

891. Examples :—

一 <i>i<sup>4</sup></i>	兩 <i>liang<sup>3</sup></i>	上 <i>shang<sup>4</sup></i>	個 <i>ko<sup>4</sup></i>	有 <i>yu<sup>3</sup></i>	各 <i>ko<sup>4</sup></i>
層 <i>ts'êng<sup>2</sup></i>	層 <i>ts'êng<sup>2</sup></i>	這 <i>chê<sup>4</sup></i>	套 <i>t'ao<sup>4</sup></i>	告 <i>kao<sup>4</sup></i>	城 <i>ch'êng<sup>2</sup></i>
的 <i>ti</i>	道 <i>tao<sup>4</sup></i>	事 <i>shih<sup>4</sup></i>	兒 <i>'rh</i>	示 <i>shih<sup>4</sup></i>	的 <i>ti</i>
擱 <i>ko<sup>1</sup></i>	理 <i>li<sup>3</sup></i>	裡 <i>li<sup>3</sup></i>	掛 <i>kua<sup>4</sup></i>	貼 <i>t'ieh<sup>1</sup></i>	門 <i>mên<sup>2</sup></i>
起 <i>ch'i<sup>3</sup></i>	一 <i>i<sup>4</sup></i>	頭 <i>t'ou<sup>2</sup></i>	在 <i>tsai<sup>4</sup></i>	著 <i>cho</i>	口 <i>k'ou<sup>3</sup></i>
來 <i>lai<sup>2</sup></i>	層 <i>ts'êng<sup>2</sup></i>	有 <i>yu<sup>3</sup></i>	牆 <i>ch'iang<sup>2</sup></i>	弄 <i>nung<sup>4</sup></i>	兒 <i>'rh</i>

At the gates of every city there are proclamations posted.

*Obs.*—Proclamations; *lit.*, informing proclamations. *Shih* is not used alone colloquially.

Make a loop and hang it up on the wall.

In this matter there is a two-fold principle.

Place it (or them) in layers, one above the other.

*Obs.*—One above the other: this is indicated by *ch'i lai*.

892. 唱 *ch'ang<sup>4</sup>*, to sing.

893. 曲 *ch'ü<sup>3</sup>*, one kind of songs. Also, crooked; tortuous.

894. 抽 *ch'ou<sup>1</sup>*, to draw one out of many, as a stick from a faggot.

895. Examples :—

灣 <i>wan<sup>1</sup></i>	抽 <i>ch'ou<sup>1</sup></i>	他 <i>t'a<sup>1</sup></i>	把 <i>pa<sup>3</sup></i>	唱 <i>ch'ang<sup>4</sup></i>	唱 <i>ch'ang<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>
的 <i>ti</i>	身 <i>shên<sup>1</sup></i>	有 <i>yu<sup>3</sup></i>	線 <i>hsien<sup>4</sup></i>	罷 <i>pa<sup>4</sup></i>	曲 <i>ch'ü<sup>3</sup></i>	唱 <i>ch'ang<sup>4</sup></i>
往 <i>wang<sup>3</sup></i>	曲 <i>ch'ü<sup>1</sup></i>	事 <i>shih<sup>4</sup></i>	抽 <i>ch'ou<sup>1</sup></i>	我 <i>wo<sup>3</sup></i>	兒 <i>'rh</i>	得 <i>tê</i>
東 <i>tung<sup>1</sup></i>	曲 <i>ch'ü<sup>1</sup></i>	不 <i>pu<sup>4</sup></i>	出 <i>ch'u<sup>1</sup></i>	們 <i>mên</i>	唱 <i>ch'ang<sup>4</sup></i>	好 <i>hao<sup>3</sup></i>
流 <i>liu<sup>2</sup></i>	灣 <i>wan<sup>1</sup></i>	能 <i>néng<sup>2</sup></i>	來 <i>lai<sup>2</sup></i>	聽 <i>t'ing<sup>1</sup></i>	一 <i>i<sup>2</sup></i>	聽 <i>t'ing<sup>1</sup></i>

He sings pleasantly.

To sing ballads.

Give us a song; let's hear you.

Draw out the thread.

He is occupied and cannot get away (*lit.*, draw himself out; *q.d.*, from his work).

[The river] takes a winding course to the east.

*Obs.*—We can also say *wan<sup>1</sup> wan<sup>1</sup> ch'ü<sup>3</sup> ch'ü<sup>3</sup>*. *N.B.*—*Wan wan ch'ü<sup>3</sup> ch'ü<sup>3</sup>*, but *ch'ü<sup>1</sup> ch'ü<sup>1</sup> wan wan*.

## EXERCISE XXXIII.

廟兒禁着墻門那 1  
燒們止告上口座  
香上娘示貼兒廟

1. There is a proclamation posted (pasted) on the wall at the gate of that temple prohibiting women from going there to burn incense.

尙念和今祖他 2  
吃經尙兒死們  
素和去個了、令

2. Their grandfather is dead, and to-day the Buddhist priests are going there to hold a service (recite canons). Priests eat maigre (or, are vegetarians). (See 707.)

性兒天天天今日今日俗 3  
情和辦有日日語  
相你剛事飯且兒  
對的剛明明吃說、

3. The proverb says, "Just eat the rice you've got to-day; deal to-morrow with what comes to-morrow (don't look ahead; live for the moment)." This exactly corresponds with your disposition.

Obs. 1.—Just: *ch'ieh*; *lit.*, temporarily (616).

Obs. 2.—Exactly: *kang-kang*<sup>2</sup>.<sup>rh</sup>. See 760.

是文爺夫子是尙老 4  
老話關子、和廟爺  
爺俗夫俗尙廟  
話子叫廟、不  
就是是老關錯、和

4. Are *Lao*<sup>3</sup>-*yeh miao*<sup>4</sup> (temples to *Lao-yeh*, the God of War) Buddhist temples? Yes. *Kuan*<sup>1</sup> *Fu*<sup>1</sup>-*tzŭ*<sup>3</sup> is commonly called *Lao-yeh*. *Kuan Fu-tzŭ* is *wên*<sup>2</sup> *hua*<sup>4</sup> (the literary style); in colloquial parlance he is *Lao-yeh*.

又不得濃。墨都書楷 5  
不字行書  
草字都書

5. This *wên*<sup>2</sup>-*shu*<sup>1</sup> (despatch) must be written in round (clerkly) characters; neither running hand nor "grass characters" (the much abbreviated form) will do. The ink, too, must be thick.

高一層子的裏上那 6  
層比一房頭廟山

6. Each tier of buildings in that temple on the hill is higher than the other (the one below it).

往兒的已不畫畫兒你 7  
古就時過行兒一給抽  
是候去早行張我空

7. Can you find time to draw me a picture? *Wang*<sup>3</sup> *ku*<sup>3</sup> (past antiquity) is time long gone by.

Obs.—Find time: *lit.*, pull out [a portion of] leisure.

古 8  
 來 有 位 聖 人 姓 孔 他 的 教 後  
 世 叫 做 聖 教 爲 中 國 最 尊 重 的  
 同 時 還 有 老 子 的 教 叫 做 道 教  
 佛 教 是 西 方 僧 家 傳 來 的 尊 佛  
 爺 出 家 的 是 僧 家 俗 說 就 叫 和  
 尚 尊 老 子 出 家 的 是 道 士 聖 教  
 又 名 儒 教 儒 教 的 人 叫 俗 家 三  
 教 的 總 名 就 叫 僧 道 儒

8. In ancient times there was a sainted man called (whose surname was) K'UNG. His doctrine was entitled by subsequent generations the *shêng<sup>4</sup> chiao<sup>4</sup>* (the doctrine of the Sainted Man). It is that most honoured in China. There was also contemporaneous with this the doctrine of *Lao<sup>3</sup>-tzŭ*, which is called the doctrine of *tao<sup>4</sup>* (reason or right). The doctrine of Buddha was propagated (or preached) by the *sêng<sup>1</sup>-chia<sup>1</sup>* (priests) from the West. Those who leave their homes for the honour of Buddha are *sêng-chia*; in common parlance they are called *ho<sup>2</sup>-shang<sup>4</sup>*. Those who leave their homes for the honour of *Lao<sup>3</sup>-tzŭ* are *tao<sup>4</sup>-shih<sup>4</sup>* (priests of *tao*). The *shêng<sup>4</sup> chiao<sup>4</sup>* (doctrine of Confucius) is also called *ju<sup>2</sup> chiao<sup>4</sup>*. Persons belonging to the *ju<sup>2</sup> chiao<sup>4</sup>* are called *su<sup>2</sup>-chia<sup>1</sup>* (members of the ordinary persuasion). The three sects (or persuasions) are spoken of collectively as *sêng<sup>1</sup> tao<sup>4</sup> ju<sup>2</sup>* (Buddhism, Taoism, and Confucianism).

Obs. 1.—Most honoured: *ti* representing *chiao*; it is the China most honours one.

Obs. 2.—Also called: *lit.*, other name.

Obs. 3.—Collectively: *lit.*, the three doctrines all-including term is *sêng tao ju*. Notice the *chui* after the subject *tsung ming*; it emphasises, but is untranslatable in English.

京 9  
 城 的 廟 多  
 有 的 是 和 尚  
 廟 有 的 是 道 尚  
 士 廟 在 那 兒  
 念 經 的 聲 兒  
 和 一 人 家 唱 曲  
 兒 一 個 樣

9. There are many temples in the capital; some are temples of Buddhist priests, some are temples of Taoist priests. The recital of the books in these sounds as if people were singing songs.

Obs.—Sounds as if: *lit.*, the in that place reciting book's sound is with men singing songs one (or, the same) fashion. *Nien*, to recite: see 122.

我 10  
 屋 裏 掛 張 畫 兒  
 牆 上 那 兒 拿 一 紙 樣  
 的 畫 兒 拿 一 紙 樣  
 今 日 拿 一 紙 樣  
 新 紙 樣  
 上 一 層

10. I pasted a fresh piece of paper to-day under (or, at the back of) that old picture that hangs on the wall of my room.

Obs. 1.—*Hua*, a picture, may also mean a scroll with characters written on it.

Obs. 2.—Under: *lit.*, on, but it must have been under, or at the back of, the picture.

Turn the following into Chinese. (KEY, EXERCISE XXXIII.)

1. In ancient days, more than 2,430 years ago, there lived (was) in China a man named K'UNG, who is styled by everybody the Sacred Man. A book has been compiled (made up) from his everyday conversations, by reading which men [can] know how to follow after the right. How it is followed after is in this wise. As an official, in conducting affairs as the agent (on behalf) of one's Sovereign, one must be circumspect (use attention); at home, one must also honour one's father and mother, be tenderly affectionate towards one's brothers, and even (*chiu shih*) one's wife should be treated with amiability, while one's friendships must be genuine. If [you] can act in this manner [you] are a good Confucianist (*lit.*, a good man in the middle of the Confucian sect).

*Obs.* 1.—Everyday conversation: *lit.*, of his ordinary (*p'ing*, 137) days spoken talk [men] have formed (*ch'êng liào*) a book.

*Obs.* 2.—Follow after: *lit.*, imitate, *hsiao*<sup>2</sup> (96).

*Obs.* 3.—In this wise, etc.: the sentence is interrogative; how is the right imitated? it is thus.

*Obs.* 4.—Amiable, amiability: *ho ch'i*; *lit.*, harmonious breath. It is here reduplicated for the sake of euphony.

*Obs.* 5.—Genuine friendship: *lit.*, the interchange (*chiao*, 721) [of relations with] friends must positively [be] *shih tsai*, true; *pi hsü*, there must, *shih*, truth, *tsai*, be present.

2. Written characters are distinguished as *chên*<sup>1</sup> (the proper character) and *ts'ao*<sup>3</sup> ("grass," or running, character). The proper (or round) text is also called *ch'iai*<sup>3</sup> (or *k'ai*<sup>3</sup>) *shu*<sup>1</sup>. When one is writing the ordinary character the ink must be thick for it to look well. The "grass character" is also called *ts'ao*<sup>3</sup> *shu*<sup>1</sup>.

*Obs.*—Written characters: *lit.*, [in] writing characters there is the *chên tsü* and *ts'ao tsü's* (*chih*) distinction (*fên*).

3. Why are they called "grass characters"? Some people say they are so called [because] when written the characters are just like grass, but I don't know whether this statement is correct or not.

*Obs.*—They are so called: *lit.*, there are men say it is the character written out with grass one and the same, then (therefore) called *ts'ao tsü*. The origin of the term is more generally supposed to be derived from *ts'ao*, in its meaning of careless, hasty.

4. Recitation and writing require undivided (special) attention; one ought not to recite without thinking (*lit.*, empty, or emptily, recite), as if one were singing a ballad.

5. Buddha is the Sacred Man of the West. The books which propagate his faith are called the Buddhistic books (or *sutras*). The principle of the Buddhistic canon is simply to give men tranquillity of mind, that is all. [This] the common people do not know, [for] they talk of being able to escape retribution for their sins by reciting these canonical books, which is really nonsense.

*Obs.* 1.—Simply to give, etc.: *lit.*, not exceeding (*pu kuo*) cause (*chiao*) men to tranquillise [their] hearts, and there an end.

*Obs.* 2.—Escape retribution for sins: *mien tsui*. *Mien tsui*, forgiveness of sins in a religious sense.

6. *Ho<sup>2</sup>-shang<sup>4</sup>* are the men who recite the books of Buddha. Another name for them is *sêng<sup>1</sup> jên<sup>2</sup>*.

7. The day before yesterday I saw a proclamation posted on the wall, the writing on the upper portion of which I could not see distinctly, while the lower portion was rubbed and torn in places, so I don't know what it was about.

*Obs.*—The writing on the upper portion: *lit.*, the upper side's characters pen strokes [I] saw not distinctly (true).



896. 倉 *ts'ang*<sup>1</sup>, a granary.

897. 庫 *k'u*<sup>4</sup>, a store-room.

898. 宗 *tsung*<sup>1</sup>, a sort ; also used as a collective, pluralising the noun that precedes it

899. 考 *k'ao*<sup>3</sup>, to compare ; to examine competitively.

900. Examples :—

回 <i>hui</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	不 <i>pu</i> <sup>4</sup>	宗 <i>tsung</i> <sup>1</sup>	沒 <i>mei</i> <sup>2</sup>	管 <i>kuan</i> <sup>3</sup>
的 <i>ti</i>	一 <i>i</i> <sup>4</sup>	們 <i>mén</i>	能 <i>néng</i> <sup>2</sup>	事 <i>shih</i> <sup>4</sup>	有 <i>yu</i> <sup>3</sup>	倉 <i>ts'ang</i> <sup>1</sup>
	年 <i>nien</i> <sup>2</sup>	的 <i>ti</i>	做 <i>tso</i> <sup>4</sup>	情 <i>ch'ing</i> <sup>2</sup>	銀 <i>yin</i> <sup>2</sup>	的 <i>ti</i>
	考 <i>k'ao</i> <sup>3</sup>	學 <i>hsio</i> <sup>2</sup>	祖 <i>tsu</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>	子 <i>tzü</i>	庫 <i>k'u</i>
	三 <i>san</i> <sup>1</sup>	生 <i>shéng</i> <sup>1</sup>	宗 <i>tsung</i> <sup>1</sup>	萬 <i>wan</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>	裡 <i>li</i> <sup>3</sup>

The custodian of a granary.

There is no silver in the treasury.

I cannot on any account do things of this kind.

Ancestors.

Our pupils are examined three times a year.

901. 如 *ju*<sup>2</sup>, if ; as.

902. 若 *jo*<sup>4</sup>, if.

903. 雜 *tsa*<sup>2</sup>, miscellaneous ; not uniform.

904. 另 *ling*<sup>4</sup>, additional.

905. 派 *p'ai*<sup>4</sup>, properly, the branches or ramifications of a stream. Hence, to distribute ; to allot ; to send on a mission.

906. Examples :—

如 <i>ju</i> <sup>2</sup>	另 <i>ling</i> <sup>4</sup>	雜 <i>tsa</i> <sup>2</sup>	倒 <i>tao</i> <sup>4</sup>	了 <i>liao</i>	派 <i>p'ai</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>
同 <i>t'ung</i> <sup>2</sup>	外 <i>wai</i> <sup>3</sup>	貨 <i>huo</i> <sup>4</sup>	有 <i>yu</i> <sup>3</sup>	若 <i>jo</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>	件 <i>chien</i> <sup>4</sup>
如 <i>ju</i> <sup>2</sup>	的 <i>ti</i>	鋪 <i>p'u</i> <sup>4</sup>	一 <i>i</i> <sup>4</sup>	是 <i>shih</i> <sup>4</sup>	辦 <i>pan</i> <sup>4</sup>	事 <i>shih</i> <sup>4</sup>
今 <i>chin</i> <sup>1</sup>	另 <i>ling</i> <sup>4</sup>	那 <i>na</i> <sup>4</sup>	點 <i>tien</i> <sup>3</sup>	另 <i>ling</i> <sup>4</sup>	理 <i>li</i> <sup>3</sup>	情 <i>ch'ing</i> <sup>2</sup>
	外 <i>wai</i> <sup>4</sup>	飯 <i>fan</i> <sup>4</sup>	兒 <i>'rh</i>	派 <i>p'ai</i> <sup>4</sup>	就 <i>chiu</i> <sup>4</sup>	如 <i>ju</i> <sup>2</sup>
	還 <i>hai</i> <sup>2</sup>	錢 <i>ch'ien</i> <sup>2</sup>	邊 <i>pian</i> <sup>1</sup>	人 <i>jén</i> <sup>2</sup>	雜 <i>tsa</i> <sup>2</sup>	果 <i>kuo</i> <sup>3</sup>
	有 <i>yu</i> <sup>3</sup>	是 <i>shih</i> <sup>4</sup>	兒 <i>'rh</i>	我 <i>wo</i> <sup>3</sup>	亂 <i>luan</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>

If someone is not sent to attend to it, this affair will all be in a mess.

*Obs.*—*Ju kuo* : *lit.*, if indeed (see 364). *Ju jo* would not be incorrect.

If somebody else is sent instead, I shall then have a slight chance.

*Obs.* 1.—*Jo shih*, commonly pronounced *yao shih*, and often so written.

*Obs.* 2.—Chance : *lit.*, margin or verge ; *q.d.*, of hope.

A grocer's shop. (Not much used in Peking.)

The allowance (money) for food is not included.

Besides that there are.

Like ; similar to.

Now.

*Obs.*—*Lit.*, as now. The origin of this expression is obscure.

907. 盼 *p'an*<sup>4</sup>, to look for anxiously.  
 908. 望 *wang*<sup>4</sup>, to expect ; to hope ; to look towards ; towards.  
 909. 列 *lich*<sup>4</sup>, separated in due order.  
 910. 衆 *chung*<sup>4</sup>, a number of persons ; all ; everyone.  
 911. 渴 *k'o*<sup>3</sup>, thirsty ; to thirst for.  
 912. Examples :—

雜 <i>tsa</i> <sup>2</sup>	別 <i>pieh</i> <sup>2</sup>	兒 <i>'rh</i>	好 <i>hao</i> <sup>3</sup>	來 <i>lai</i> <sup>2</sup>	着 <i>cho</i>	他 <i>t'a</i> <sup>1</sup>
兒 <i>'rh</i>	喝 <i>ho</i> <sup>1</sup>	去 <i>ch'ü</i> <sup>4</sup>	沒 <i>mei</i> <sup>2</sup>	了 <i>liao</i>	你 <i>ni</i> <sup>3</sup>	們 <i>mén</i>
的 <i>ti</i>	涼 <i>liang</i> <sup>2</sup>	望 <i>wang</i> <sup>4</sup>	有 <i>yu</i> <sup>3</sup>	衆 <i>chung</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>	列 <i>lich</i> <sup>4</sup>
	水 <i>shui</i> <sup>3</sup>	看 <i>k'an</i> <sup>4</sup>	指 <i>chih</i> <sup>3</sup>	位 <i>wei</i> <sup>4</sup>	可 <i>k'o</i> <sup>3</sup>	位 <i>wei</i> <sup>4</sup>
	一 <i>i</i> <sup>2</sup>	你 <i>ni</i> <sup>3</sup>	望 <i>wang</i> <sup>4</sup>	老 <i>lao</i> <sup>3</sup>	巧 <i>ch'iao</i> <sup>3</sup>	正 <i>chéng</i> <sup>4</sup>
	個 <i>ko</i> <sup>4</sup>	渴 <i>k'o</i> <sup>3</sup>	了 <i>liao</i>	爺 <i>yeh</i> <sup>2</sup>	你 <i>ni</i> <sup>3</sup>	盼 <i>p'an</i> <sup>4</sup>
	打 <i>ta</i> <sup>3</sup>	了 <i>liao</i>	明 <i>ming</i> <sup>2</sup>	們 <i>mén</i>	就 <i>chiu</i> <sup>4</sup>	望 <i>wang</i> <sup>4</sup>

These gentlemen were just hoping you would come, and, most opportunely, here you are.

Are your honours all well?

There is no hope.

*Obs.—Lit.*, there is no indication, nothing to point to (nothing on which to base) hope.

I'll look you up to-morrow.

*Obs.—Wang k'an* is more familiar than *pai*, or *pai hui*, and can only be reciprocally used by equals on intimate terms, or by superiors to inferiors.

When you are thirsty don't drink cold water.

A coolie.

*Obs.—Lit.*, one who does (*ta*, verb of action) *tsa*, miscellaneous [jobs]. The word "coolie" (? *k'u*<sup>3</sup> *li*<sup>4</sup>, hard labour) is not known in Peking except as an Anglo-Chinese term.

913. 依 *i*<sup>1</sup>, to lean against ; closely following. Hence, according to ; to accede to ; to comply with. Hence, *pu*<sup>4</sup> *i*<sup>1</sup>, to object ; I won't stand it. See Part IV, Dialogue VII, 37.

914. 戀 *lien*<sup>4</sup>, *lüan*<sup>4</sup>, to be warmly attached to a person or place.

915. 跨 *k'ua*<sup>4</sup>, to bestride ; to be seated with one leg hanging.

916. 轅 *yüan*<sup>2</sup>, the shaft of a cart ; the side gates leading into the outer court of a *yamên*.

917. 捨 *shé*<sup>3</sup>, to let go ; to part with ; not to detain.

918. 礙, 碍 *ai*<sup>4</sup>, to obstruct ; to interfere with. The second character is only an abbreviation of the first. In Peking the *ai* is hardly sounded, if at all.

919. Examples :—

兒 <i>'rh</i>	去 <i>ch'ü</i> <sup>4</sup>	怕 <i>p'a</i> <sup>4</sup>	捨 <i>shé</i> <sup>3</sup>	轅 <i>yün</i> <sup>2</sup>	依 <i>i</i> <sup>1</sup>	人 <i>jén</i> <sup>2</sup>
的 <i>ti</i>	罷 <i>pa</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>	不 <i>pu</i> <sup>4</sup>	兒 <i>'rh</i>	戀 <i>lien</i> <sup>4</sup>	出 <i>ch'u</i> <sup>1</sup>
依 <i>i</i> <sup>1</sup>	碍 <i>ai</i> <sup>4</sup>	礙 <i>ai</i> <sup>4</sup>	得 <i>té</i> <sup>2</sup>	轅 <i>yüan</i> <sup>2</sup>	父 <i>fu</i> <sup>4</sup>	遠 <i>yüan</i> <sup>3</sup>
我 <i>wo</i> <sup>3</sup>	手 <i>shou</i> <sup>3</sup>	不 <i>pu</i> <sup>2</sup>	銀 <i>yin</i> <sup>2</sup>	門 <i>mén</i> <sup>2</sup>	母 <i>mu</i> <sup>3</sup>	門 <i>mén</i> <sup>2</sup>
說 <i>shuo</i> <sup>1</sup>	碍 <i>ai</i> <sup>4</sup>	碍 <i>ai</i> <sup>4</sup>	子 <i>tzü</i>	他 <i>t'a</i> <sup>1</sup>	跨 <i>k'ua</i> <sup>4</sup>	難 <i>nan</i> <sup>2</sup>
	脚 <i>chiao</i> <sup>3</sup>	你 <i>ni</i> <sup>3</sup>	別 <i>pieh</i> <sup>2</sup>	是 <i>shih</i> <sup>4</sup>	車 <i>ch'é</i> <sup>1</sup>	免 <i>mien</i> <sup>3</sup>

When a man goes on a long journey he can hardly help feeling unwilling to leave his father and mother.

*Obs.*—*I lien* is generally used in connexion with love for parents or elders, not of love for children, which is *lien* alone, or *shé pu tē*. *Lien* can also be used of addiction to a vice; e.g., a man *lien*, clings to, his opium pipe.

To sit on the shafts of a cart.

*Obs.*—Note *yé.'rh²*, not *yüa.'rh²*.

The outer gates of a *yamên*.

He cannot part with (is loth to part with) his money.

Don't be afraid; its nothing (or, there is no harm done; there is no harm in it; it doesn't matter).

Be off with you! you're in my way.

I should say (*lit.*, according to my statement).

920. 彼 *pi³*, that, as opposed to this.

921. 此 *tz'ü³*, this.

922. 處 *ch'u⁴*, a place; but *ch'u³*, in composition, to live in a place. Also, to manage; to punish. Hence, *ch'u³ fén⁴*, official penalties (see *infra*).

923. 偏 *p'ien¹*, to lean towards. Hence, partial; specially; particularly.

924. 或 *huo⁴*, expressive of uncertainty; if; perhaps; either; or.

925. Examples:—

我 <i>wo³</i>	甚 <i>shéⁿ²</i>	兄 <i>hsiung¹</i>	這 <i>ché⁴</i>	相 <i>hsiang¹</i>	分 <i>fén¹</i>	彼 <i>pi³</i>
偏 <i>p'ien¹</i>	麼 <i>mo</i>	弟 <i>ti⁴</i>	有 <i>yu³</i>	待 <i>tai⁴</i>	彼 <i>pi³</i>	此 <i>tz'ü³</i>
不 <i>pu²</i>	偏 <i>p'ien¹</i>	或 <i>huo⁴</i>	甚 <i>shéⁿ²</i>	各 <i>ko⁴</i>	此 <i>tz'ü³</i>	總 <i>tsung³</i>
去 <i>ch'ü⁴</i>	向 <i>hsiang⁴</i>	待 <i>tai⁴</i>	麼 <i>mo</i>	處 <i>ch'u⁴</i>	總 <i>tsung³</i>	要 <i>yao⁴</i>
處 <i>ch'u³</i>	的 <i>ti</i>	朋 <i>p'eng²</i>	好 <i>hao³</i>	處 <i>ch'u⁴</i>	是 <i>shih⁴</i>	商 <i>shang¹</i>
分 <i>fén⁴</i>	地 <i>ti⁴</i>	友 <i>yu³</i>	處 <i>ch'u⁴</i>	處 <i>ch'u⁴</i>	一 <i>i²</i>	量 <i>liang⁴</i>
	方 <i>fang¹</i>	他 <i>t'a¹</i>	或 <i>huo⁴</i>	到 <i>tao⁴</i>	樣 <i>yang⁴</i>	他 <i>t'a¹</i>
	兒 <i>'rh</i>	沒 <i>mei²</i>	待 <i>tai⁴</i>	處 <i>ch'u⁴</i>	兒 <i>'rh</i>	不 <i>pu⁴</i>

We must each consult the other; or, both parties will have to consult each other.

He treats all alike without distinction.

*Obs.*—*Lit.*, he, not distinguishing this one or that, collectively is one fashion treating [people].

Everywhere. Everywhere. Everywhere.

What advantage is there in this? or, what advantage (or, good points) has this?

Neither to his brothers nor to his friends does he show any marks of partiality.

I just won't go.

*Obs.*—It is difficult to give the exact force of *p'ien* in this combination; I should do so and so (or, you want me to), but I will *p'ien*, diverging from the proper path, do something quite the contrary.

Official penalties (the penalties, heavy or light, imposed upon officials for dereliction of duty).

## EXERCISE XXXIV.

彼 彼 渴 渴 回 子 些 這 1  
此 此 想 想 來 纔 日 麼

1. What a time you have been away! I have been longing to see you. The feeling is mutual.

*Obs.—Lit.*, these many days only then return! [I have] thirstily thought [of you]. We two, we two (in the relation of reciprocity). *K'o hsiang* is a common salutation amongst friends meeting after a separation.

是 兒 到 一 兒 打 2  
水 上 天 望 往 這  
都 邊 直 東 塊

2. Looking from this spot in an easterly direction one can see nothing but water right up to the horizon.

*Obs.—Lit.*, from this spot towards the east, one look [in] one [unbroken] straightness as far as the edge of heaven, all is water.

的 來 要 米 數 考 專 衆 3  
事 不 得 若 兒 倉 派 人  
來 處 有 對 庫 了 都  
得 分 短 不 裏 一 說  
不 依 少 對 頭 位 皇  
着 我 列 或 銀 大 上  
僭 說 位 銀 米 官 新  
們 他 怕 或 的 察 近

3. Everybody says that the Emperor has recently specially deputed a high official to examine the amounts of silver and rice in the treasury and granary [and see if] they are correct. If either the rice or silver are short [of the proper amount], all you gentlemen will receive (get) penalties I expect. I should say that it can't matter to us whether he comes or not.

*Obs.* 1.—Recently: *hein chin*; *lit.*, in the new (fresh) proximity, *q.d.*, of time.

*Obs.* 2.—Correct: *tui pu tui*; if it agrees [with the registered amount] or not.

*Obs.* 3.—It won't matter to us: *ai pu chao*; *lit.*, interfering not succeed in our matter, *chao* being a particle indicating successful completion of an action (*see* 45; also Note at the close of Exercise XL).

捨 戀 你 麼 的 打 這 4  
的 戀 這 好 有 雜 一  
不 麼 處 甚 兒 個

4. What good points (or qualities) does this coolie possess that you should be so loth to part with him?

業 下 祖 兒 是 錢 中 你 5  
阿 的 宗 就 是 大 甚 進 們  
產 留 是 宗 麼 的 年

5. In what does the chief portion of your yearly income consist? In the property left us by our ancestors.

散 又 偏 點 昨 望 鄉 老 6  
 了 叫 偏 兒 兒 的 下 不  
 風 兒 雲 剛 利 人 下  
 颳 的 彩 長 害 盼 雨

6. There has been no rain for ever so long, and the country-folk are longing (hoping dreadfully) for it to come. Yesterday, just as a few clouds had made their appearance (grown), the wind most provokingly again blew them all away.

*Obs.*—Most provokingly: *p'ien p'ien* could here be fairly rendered "I'll be hanged if the wind," etc.

一 必 着 若 輛 另 7  
 身 要 轆 是 車 找  
 土 弄 兒 跨 罷 一

7. You had better get (find) another cart; if you sit on the shafts [of this one] you are sure to get covered with dust.

*Obs.*—Get covered with dust: *lit.*, make (163) one body's dust (*ti*, understood).

兒 地 處 方 是 京 8  
 方 的 雜 五 城

8. The capital is a place with a miscellaneous population.

*Obs.*—*Lit.*, the capital is a five-quarters-miscellaneous-residing's place. Note *ch'u*, not *ch'u*. The fifth quarter is the centre.

*Turn the following into Chinese. (KEY, EXERCISE XXXIV.)*

1. In every city of China there are granaries and treasuries. Granaries are for holding (containing) rice; treasuries for putting silver into. These granaries and treasuries all have official underlings in charge of them, and when rice or money is lost, these official underlings are in all cases responsible. The money and rice contained in the treasuries and granaries have to be inspected once every year. Some years ago (that year) I had a friend who was in charge of a treasury; some robbers came in the night, broke (beat) open the door, and carried off the whole of the treasure. The high officials thereupon called upon my friend to make good the silver stolen, but of course he had no such sum in ready money, and after deliberating for some

days, [he could think of] no plan, so he ran away.

*Obs.* 1.—Note *kuan jên*, official underlings; *kuan*, officials.

*Obs.* 2.—Are responsible: *lit.*, *wei*, it is, *kuan jên*, the official underlings, *shih*, that are, *wên*, asked.

*Obs.* 3.—To make good: *lit.*, according to the original quantity patching return.

*Obs.* 4.—Of course, etc.: *lit.*, my friend, where had [he] so much now (=ready) money as that?

2. What was the use of that? Even if he had run to the ends of the earth (the horizon) couldn't the police have got hold of him? and even if they could not manage to arrest him, he would be unable to return to his home; supposing he did return, he could not live there permanently.

*Obs.*—The police, etc.: *lit.*, the official underlings yet able seizing not arrive [at success]?

3. As I regard it, it would have been far better for him to have waited and submitted to his penalty than to have run all over the country.

*Obs.*—Waited and submitted to, etc.: *lit.*, *têng cho*, waiting, *t'ing*, to have accepted or submitted to (131), his *ch'u fên*; *tao*, on the contrary, compared with the whole (full) place running superior (*ch'iang*) much.

4. Carter! look, there's a man sitting behind the cart! why don't you whip behind?

*Obs.*—Whip behind: *wang hou ch'ou* (394): a Pekingese idiom.

5. You wouldn't part with that woollen carpet when I asked you for it last year; if you were to make me a present of it now I just wouldn't take it (want it).

926. 捏 *nieh*<sup>1</sup>, to hold between the fingers, as a flower; to work up, as clay.

927. 灑, 洒 *sa*<sup>3</sup>, to sprinkle water; the second character being an abbreviation of the first.

928. 掃 *sao*<sup>3</sup>, to sweep: when combined with the following it is pronounced *sao*<sup>4</sup>, and means a large broom.

929. 帚 *chou*<sup>3</sup>, a broom.

930. 砌 *ch'i*<sup>4</sup>, to raise in courses or layers, as a wall.

931. 磗, 夯 *hang*<sup>1</sup>, to beat the ground for building, before bricks or stones are laid. This character, according to some authorities, should be written in the second form.

932. Examples:—

再 <i>tsai</i> <sup>4</sup>	房 <i>fang</i> <sup>2</sup>	出 <i>ch'u</i> <sup>1</sup>	擊 <i>na</i> <sup>2</sup>	灑 <i>sa</i> <sup>3</sup>	小 <i>hsiao</i> <sup>3</sup>	捏 <i>nieh</i> <sup>1</sup>
砌 <i>ch'i</i> <sup>4</sup>	子 <i>tzŭ</i>	個 <i>ko</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	了 <i>liao</i>	牛 <i>niu</i> <sup>2</sup>	着 <i>cho</i> <sup>2</sup>
磗 <i>ch'iang</i> <sup>2</sup>	先 <i>hsien</i> <sup>1</sup>	道 <i>tao</i> <sup>4</sup>	掃 <i>sao</i> <sup>4</sup>	滿 <i>man</i> <sup>3</sup>	兒 <i>'rh</i>	筆 <i>pi</i> <sup>3</sup>
	得 <i>tei</i> <sup>3</sup>	兒 <i>'rh</i>	帚 <i>chou</i> <sup>3</sup>	地 <i>ti</i> <sup>4</sup>	當 <i>tang</i> <sup>4</sup>	捏 <i>nieh</i> <sup>1</sup>
	打 <i>ta</i> <sup>3</sup>	來 <i>lai</i> <sup>2</sup>	掃 <i>sao</i> <sup>3</sup>	下 <i>hsia</i> <sup>4</sup>	玩 <i>wan</i> <sup>2</sup>	了 <i>liao</i>
	磗 <i>hang</i> <sup>1</sup>	要 <i>yao</i> <sup>4</sup>	雪 <i>hsüeh</i> <sup>3</sup>	的 <i>ti</i>	意 <i>i</i> <sup>4</sup>	一 <i>i</i> <sup>2</sup>
	後 <i>hou</i> <sup>4</sup>	蓋 <i>kai</i> <sup>4</sup>	掃 <i>sao</i> <sup>3</sup>	水 <i>shui</i> <sup>3</sup>	兒 <i>'rh</i>	個 <i>ko</i> <sup>4</sup>

Holding a pencil in the fingers.

He moulded a small cow (out of clay) for a plaything.

He sprinkled the whole ground (or, the whole floor) with water; or, he spilt the water all over the floor.

Sweep the snow away with a broom and make a path.

In building a house the ground has to be prepared first, and the walls then raised.

933. 狗 *kou*<sup>3</sup>, a dog.

934. 修 *hsiu*<sup>1</sup>, to put or keep in order; to repair; to revise.

935. 圓 *yüan*<sup>2</sup>, round.

936. 扁 *pien*<sup>3</sup>, flat and thin; also, a tablet hung over the door of a room or house. Note that *p'ing* (137) is used of a flat surface without reference to thickness.

937. 幌 *huang*<sup>3</sup>, a shop sign, whether of wood or any design indicating the nature of the goods sold or business done.

938. 表 *piao*<sup>3</sup>, properly, the outside. Hence, to manifest; hence, a watch.

939. Examples:—

幌 <i>huang</i> <sup>3</sup>	扁 <i>pien</i> <sup>3</sup>	有 <i>yu</i> <sup>3</sup>	兒 <i>'rh</i>	表 <i>piao</i> <sup>3</sup>	一 <i>i</i> <sup>4</sup>
子 <i>tzü</i>	了 <i>liao</i>	扁 <i>pien</i> <sup>3</sup>	的 <i>ti</i>	修 <i>hsiu</i> <sup>1</sup>	條 <i>t'iao</i> <sup>2</sup>
是 <i>shih</i> <sup>4</sup>	酒 <i>chiu</i> <sup>3</sup>	的 <i>ti</i>	尺 <i>ch'ih</i> <sup>3</sup>	房 <i>fang</i> <sup>2</sup>	狗 <i>kou</i> <sup>3</sup>
布 <i>pu</i> <sup>4</sup>	鋪 <i>p'u</i> <sup>4</sup>	大 <i>tai</i> <sup>4</sup>	有 <i>yu</i> <sup>3</sup>	子 <i>tzü</i>	修 <i>hsiu</i> <sup>1</sup>
做 <i>tso</i> <sup>4</sup>	子 <i>tzü</i>	夫 <i>fu</i> <sup>1</sup>	圓 <i>yüan</i> <sup>2</sup>	畫 <i>hua</i> <sup>4</sup>	理 <i>li</i> <sup>3</sup>
的 <i>ti</i>	的 <i>ti</i>	掛 <i>kua</i> <sup>4</sup>	的 <i>ti</i>	道 <i>tao</i> <sup>4</sup>	鐘 <i>chung</i> <sup>1</sup>

A dog.

*Obs.*—Note the numerative.

To mend clocks and watches.

*Obs.*—*Lit.*, to mend and regulate.

To repair a house.

Rulers are round or flat.

*Obs.*—Rulers: *lit.*, drawing lines's feet. *Ch'ih* is also a foot measure or rule.

The doctor has started in practice.

*Obs.*—*Lit.*, has hung up his signboard. Note that a *pien* can only be placed over the door, or horizontally; there are exceptions to this rule, but in such cases the *pien* is called *li pien* (Radical 117), an upright tablet.

Wine-shop signs are made of cotton cloth.

940. 冤 *yüan*<sup>1</sup>, to be aggrieved.

941. 枉 *wang*<sup>3</sup>, properly, not straight; hence, injustice.

942. 迸 *pêng*<sup>4</sup>, to jump off the ground with both legs; to bound. This rendering is not recognised by the dictionaries.

943. 跳 *t'iao*<sup>4</sup>, to jump off the ground ; generally, with one leg.

944. 嚇 *hsia*<sup>4</sup>, to frighten ; to scare. In composition, read *ho*<sup>4</sup>.

945. Examples :—

了 <i>liao</i>	井 <i>ching</i> <sup>3</sup>	有 <i>yu</i> <sup>3</sup>	进 <i>pêng</i> <sup>4</sup>	枉 <i>wang</i> <sup>3</sup>	那 <i>na</i> <sup>4</sup>
我 <i>wo</i> <sup>3</sup>	去 <i>ch'ü</i> <sup>4</sup>	人 <i>jên</i> <sup>2</sup>	上 <i>shang</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	不 <i>pu</i> <sup>2</sup>
一 <i>i</i> <sup>2</sup>	了 <i>liao</i>	跳 <i>t'iao</i> <sup>4</sup>	牆 <i>ch'ing</i> <sup>3</sup>	麼 <i>mo</i>	是 <i>shih</i> <sup>4</sup>
跳 <i>t'iao</i> <sup>4</sup>	嚇 <i>hsia</i> <sup>4</sup>	下 <i>hsia</i> <sup>4</sup>	去 <i>ch'ü</i> <sup>4</sup>	你 <i>ni</i> <sup>3</sup>	寬 <i>yüan</i> <sup>1</sup>

Is not that doing him an injustice (or, accusing him wrongfully) ?

Jump up on the wall.

A man has jumped into the well.

Gave me a fright ; or, made me jump.

*Obs.*—*Lit.*, frightened me a jump ; *t'iao*, however, refers to the action of the heart, not of the body.

946. 造 *tsao*<sup>4</sup>, to make.

947. 報 *pao*<sup>4</sup>, to announce ; to give notice of. Hence, a newspaper ; a gazette ; to recompense.

948. 仿 *fang*<sup>3</sup>, to resemble.

949. 佛 *fu*<sup>2</sup>, only used with the foregoing *fang*<sup>3</sup>. As *fang*<sup>3</sup>-*fu*<sup>2</sup>, to resemble ; to seem ; seemingly.

950. 筓 *t'iao*<sup>2</sup>, with *chou*<sup>3</sup> (929), a small broom.

951. Examples :—

樣 <i>yang</i> <sup>4</sup>	佛 <i>fu</i>	著 <i>cho</i>	票 <i>p'iao</i> <sup>4</sup>	造 <i>tsao</i> <sup>4</sup>	得 <i>tei</i> <sup>3</sup>	要 <i>yao</i> <sup>4</sup>
子 <i>tzü</i>	要 <i>yao</i> <sup>4</sup>	把 <i>pa</i> <sup>3</sup>	有 <i>yu</i> <sup>3</sup>	了 <i>liao</i>	報 <i>pao</i> <sup>4</sup>	造 <i>tsao</i> <sup>4</sup>
京 <i>ching</i> <sup>1</sup>	掃 <i>sao</i> <sup>3</sup>	筓 <i>t'iao</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>	一 <i>i</i> <sup>4</sup>	官 <i>kuan</i> <sup>1</sup>	房 <i>fang</i> <sup>2</sup>
報 <i>pao</i> <sup>4</sup>	地 <i>ti</i> <sup>4</sup>	帚 <i>chou</i> <sup>3</sup>	人 <i>jên</i> <sup>2</sup>	張 <i>chang</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>	子 <i>tzü</i>
	的 <i>ti</i>	仿 <i>fang</i> <sup>3</sup>	欸 <i>na</i> <sup>2</sup>	銀 <i>yin</i> <sup>2</sup>	捏 <i>nieh</i> <sup>1</sup>	先 <i>hsien</i> <sup>1</sup>

Before building a house you must give notice to the authorities.

*Obs.*—*Tsao* is not the common word for building a house, which is *kai*<sup>4</sup>.

He forged a cheque (or, bank note).

A man is holding a broom as if he were going to sweep the ground.

*Obs.*—*Lit.*, there is a man holding a broom [with a] seemingly wanting-to-sweep-the-ground's appearance.

The "Peking Gazette."



## EXERCISE XXXV.

得風他理們裏表我 1  
 了雨們就給送給那  
 沒表我手修去、鐘個  
 有收那兒理叫表時  
 什個問修他鋪辰

1. Send that watch of mine to the watch-makers' and tell them to repair it for me. You can take the opportunity to ask them whether the repairs to my barometer are finished.

*Obs. 1.*—Watch: *lit.*, an indicator of *shih ch'ên*, time, or periods of time; there are 12 *shih ch'ên* in the 24 hours. A watch can also be called *piao* simply, but special care must be taken not to append the common affix *tzü*.

*Obs. 2.*—Barometer: *lit.*, wind and rain indicator; the term is naturally a modern one. Cf. also *han<sup>2</sup> shu<sup>2</sup> piao*, an indicator of cold and heat; *q. d.*, a thermometer.

的兒兒麼要筆捏他 2  
 匠是瓦寫仿着手  
 捏盆盆甚佛管裏

2. He has hold of a pencil in his fingers, as if he wanted to write something. Earthenware bowls are made by the hand of the potter.

的官作告捏那 3  
 出爲示造賊

3. The rebels forged a proclamation which was to pass as one issued by the authorities.

*Obs. 1.*—To pass as: *tsao wei*, both verbs, and both here meaning to play a part, to act as.

*Obs. 2.*—Issued: *ch'u*, to issue, here an active verb, of which *kuan*, officer, or the government, is the subject; *lit.*, to act as an authorities-issue-one=one that is issued by the authorities.

了入來上李報貨他 4  
 了全查叫是物帶  
 官都出關行捏的

4. He returned the merchandise he had with him as baggage, which being detected at the Customs station, the whole was confiscated.

*Obs. 1.*—Being detected: *chiao*, *lit.*, to cause; *q. d.*, [some agent or incident] caused [the inspector] at (*shang*) the Customs station to find out [the truth]=[the truth] was discovered by the Customs. There is not in Chinese any verb properly passive, but the passive construction is effected by a verb like *shou*, to receive, *pei*, to suffer, or by statement of the action that caused what was received or suffered; the action being indicated by one active verb, the subject of which, whether agent or incident, is understood.

*Obs. 2.*—Confiscated: *lit.*, all entered into the official [custody].

咯起就那不掃水先 5  
 來飛土然、地、後灑

5. Sprinkle water before you sweep the floor, otherwise the dust will fly about.

點嘴不短、長、看、狗、你 6  
 兒頭小、耳、腿、毛、兒、那  
 尖、兒、就、朶、兒、兒、真、個  
 有、是、也、也、也、好、小

6. That is certainly a very nice-looking little dog of yours. His coat is long, his legs are short, and his ears are not small; only his muzzle is a little [too] pointed.

子蓋是別打那他7  
罷。房要就碎兒們

7. They must be going to build a house  
there that they are preparing the ground.

*Obs.*—They must be, etc.: *pieh chiu shih*; *lit.*, it is not then other than [to] build a house, I expect. *Pieh*, to distinguish, has here the force of deciding between two alternatives; [it can't be] other than to build. The *chiu* may be dispensed with.

的。又扁扁瓜的若8  
圓的、豆是不論  
又錢就圓同、圓  
扁是是、西扁

8. As regards the difference between  
*yüan*<sup>2</sup> (round) and *pien*<sup>3</sup> (flat), a water melon  
is round and a broad bean is flat; a cash is  
both the one and the other.

*Obs.*—As regards, etc.: *lit.*, if [one would] discuss *yüan* and *pien*'s unsameness.

枉我那我法、我9  
麼的、不做人沒  
冤是賊、告犯

9. If I have not broken the law and I am  
accused of being a thief, that is an injustice  
to me, is it not?

*Obs.*—Note *tsao tsai*, to be a thief.

我來出我是情他10  
的報甚實他不近  
恩答麼在的好、來  
典。他法想報那的  
待子不應都事

10. That his affairs of late have not gone  
well is entirely the reward of his own mis-  
deeds. I really can't think of any way of  
repaying his goodness to me.

*Obs.*—Reward of misdeeds: *pao ying*, answering recompense, can only be applied to the reward of evil-doing.

Turn the following into Chinese. (KEY, EXERCISE XXXV.)

1. I notice that the coolie you have there is a very good one; he does things very promptly, and keeps the rooms extremely clean; whenever I go [to your house] I always see him there with a broom sweeping up. That servant of mine is a terrible boor; with that tall figure of his, when he walks he is constantly jumping about in one direction or another. The whole day long, if he is not driving (beating) the fowls he is worrying (*tou*) the dogs, for all the world like a youngster.

*Obs.* 1.—Promptly; *k'uai<sup>4</sup> tang<sup>1</sup>* (342), *lit.*, quickly and properly; but *tang*, it is maintained, has no force at all in this connexion. Cf. *shun tang* (626), favourable, free from obstruction; *pien tang* (333), convenient.

*Obs.* 2.—Keeps clean, etc.: *lit.*, in the room sprinkles and sweeps (*ti* for *té*) very clean.

*Obs.* 3.—Tall figure, etc.: *lit.*, as great body measurement (*shên liang*, stature) as that. *Shên liang* refers to height only, not girth.

*Obs.* 4.—Jumping about, etc.: *lit.*, a forward jumping (*péng*) backward bounding (*t'iao*) one.

2. Another thing [about him is that he] is quite inexperienced. One day, my watch being out of order (spoilt), I had put it on

the table intending to look for a man to mend it. He saw it, and, taking it in his hand, said, "What sort of a thing is this? it's both round and flat." He was not holding it tightly, so it slipped from his hand and fell to the ground. I asked him why he threw my watch down, and he concocted a story (falsely reported) that the dog had jumped on the table, and in jumping off had knocked the watch down. He went on to say that if I falsely asserted (597) that he had damaged the watch, he would be the victim of an injustice. How can I employ a man of this kind?

*Obs. 1.*—Inexperienced: *lit.*, has not opened his eyes; has never seen anything.

*Obs. 2.*—Hold tightly: he had not *nieh chu*, pinched it to.

*Obs. 3.*—Slipped from his hand, etc.: *lit.*, one losing of the hand (*shih shou*, 574), it fell to the ground.

3. It seems to me that your servant is good enough (*lit.*, also not wrong). He is a rustic by origin, and, though a little rough and careless, that kind of man is sure to be strong (muscular), and if you should be building a wall by-and-by, you can get him to help in beating the ground (pile-driving), or in helping the masons; for that he will do well enough.

*Obs. 1.*—And though, etc.: *lit.*, rough and careless a little, also there is (*shih yu*) of it (*ti*).

*Obs. 2.*—Helping the masons: *tso hsiao kung*-'rh, *lit.*, to do little jobs, refers especially to the work done by a bricklayer's assistant, who is called *hsiao kung-tzū*; the bricklayer, or master mason, being a *ta kung-tzū*.

952. 歲, 歲 *sui*<sup>4</sup>, the year; but used more limitedly than *nien*<sup>2</sup>. The second is the correct form.

953. 紀 *chi*<sup>4</sup>, anciently, a period of twelve years; hence, any period of years. Verbally, to reckon a period.

954. 壽 *shou*<sup>4</sup>, old age.

955. Examples:—

壽 <i>shou</i> <sup>4</sup>	人 <i>jèn</i> <sup>2</sup>	年 <i>nien</i> <sup>2</sup>	紀 <i>chi</i> <sup>4</sup>	多 <i>to</i> <sup>2</sup>	萬 <i>wan</i> <sup>4</sup>	歲 <i>sui</i> <sup>4</sup>
	您 <i>nin</i> <sup>2</sup>	紀 <i>chi</i> <sup>4</sup>	有 <i>yu</i> <sup>3</sup>	大 <i>ta</i> <sup>4</sup>	歲 <i>sui</i> <sup>4</sup>	數 <i>shu</i> <sup>4</sup>
	高 <i>kao</i> <sup>1</sup>	的 <i>ti</i>	了 <i>liao</i>	年 <i>nien</i> <sup>2</sup>	爺 <i>yeh</i> <sup>2</sup>	兒 <i>'rh</i>

One's age.

The Emperor; *lit.*, the lord of 10,000 years.

How old are you?

*Obs.*—This is not a very polite form, the ordinary one being *kuei<sup>4</sup> kêng<sup>1</sup>*, which will be met with later.

A man of mature years; well advanced in life. Not applied to persons under sixty.

What is your age, sir?

*Obs.*—This form is only used to men over forty years of age, the limit being generally indicated by the moustache, which is seldom allowed to grow before that age, unless in the case of officials of a certain rank.

956. 因 *yin*<sup>1</sup>, a cause; because of.

957. 爲 *wei*<sup>4</sup>, because of. Not to be confounded with *wei*<sup>3</sup> (848).

958. 緣 *yüan*<sup>2</sup>, origin; clue; cause.

959. 故 *ku*<sup>4</sup>, ancient; a cause of.

960. 耽, 耽 *tan*<sup>1</sup>, to loiter; to delay. The second is the commoner form.

## 961. Examples :—

那 <i>na</i> <sup>4</sup>	爲 <i>wei</i> <sup>4</sup>	會 <i>hui</i> <sup>4</sup>	你 <i>ni</i> <sup>3</sup>	有 <i>yu</i> <sup>3</sup>	爲 <i>wei</i> <sup>4</sup>
緣 <i>yüan</i> <sup>2</sup>	甚 <i>shé</i> <sup>n2</sup>	兒 <i>'rh</i>	耽 <i>tan</i> <sup>1</sup>	病 <i>ping</i> <sup>4</sup>	甚 <i>shé</i> <sup>n2</sup>
故 <i>ku</i> <sup>4</sup>	麼 <i>mo</i> <sup>1</sup>	纔 <i>ts'ai</i> <sup>2</sup>	攔 <i>ko</i> <sup>1</sup>	不 <i>pu</i> <sup>4</sup>	麼 <i>mo</i>
難 <i>nan</i> <sup>2</sup>	緣 <i>yüan</i> <sup>2</sup>	來 <i>lai</i> <sup>2</sup>	到 <i>tao</i> <sup>4</sup>	能 <i>néng</i> <sup>2</sup>	因 <i>yin</i> <sup>1</sup>
說 <i>shuo</i> <sup>1</sup>	故 <i>ku</i> <sup>4</sup>	因 <i>yin</i> <sup>1</sup>	這 <i>ché</i> <sup>4</sup>	去 <i>ch'ü</i> <sup>4</sup>	爲 <i>wei</i> <sup>4</sup>

Why?

I cannot go because I am unwell.

What is the reason for delaying your arrival until now?

*Obs.—Lit.*, you delay put [on one side] until this while, only then come is because of what cause? *Tan* is never used alone colloquially, being generally combined with *ko*, as above, or with *wu* (962).

The reasons are hard to give (or, difficult to explain).

962. 悞, 誤 *wu*<sup>4</sup>, to leave undone; to fail in doing; to be in error; to hinder. Both forms are used.

963. 容 *jung*<sup>2</sup>, *yung*<sup>2</sup>, alone, to receive; to contain; to tolerate; to allow; also, the countenance. But with the following *i*<sup>4</sup>, easy.

964. 易 *yi*<sup>4</sup>, *i*<sup>4</sup>, alone, to change; but with *jung*<sup>2</sup>, easy.

## 965. Examples :—

從 <i>ts'ung</i> <sup>1</sup>	討 <i>t'ao</i> <sup>3</sup>	屋 <i>wu</i> <sup>1</sup>	辦 <i>pan</i> <sup>4</sup>	耽 <i>tan</i> <sup>1</sup>	悞 <i>wu</i> <sup>4</sup>	怎 <i>tsé</i> <sup>n3</sup>
從 <i>ts'ung</i> <sup>1</sup>	人 <i>jén</i> <sup>2</sup>	裡 <i>li</i> <sup>3</sup>	這 <i>ché</i> <sup>4</sup>	悞 <i>wu</i> <sup>4</sup>	會 <i>hui</i> <sup>4</sup>	麼 <i>mo</i>
容 <i>jung</i> <sup>1</sup>	嫌 <i>hsien</i> <sup>2</sup>	容 <i>jung</i> <sup>2</sup>	桌 <i>cho</i> <sup>1</sup>	工 <i>kung</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>	耽 <i>tan</i> <sup>1</sup>
容 <i>jung</i> <sup>1</sup>	沒 <i>mei</i> <sup>2</sup>	不 <i>pu</i> <sup>2</sup>	子 <i>tzü</i>	夫 <i>fu</i> <sup>1</sup>	的 <i>ti</i>	悞 <i>wu</i> <sup>4</sup>
兒 <i>'rh</i>	人 <i>jén</i> <sup>2</sup>	下 <i>hsia</i> <sup>4</sup>	尺 <i>ch'ih</i> <sup>2</sup>	那 <i>na</i> <sup>4</sup>	意 <i>i</i> <sup>4</sup>	了 <i>liao</i>
的 <i>ti</i>	能 <i>néng</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	寸 <i>ts'un</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>	思 <i>ssü</i> <sup>1</sup>	半 <i>pan</i> <sup>4</sup>
	容 <i>jung</i> <sup>2</sup>	過 <i>kuo</i> <sup>4</sup>	太 <i>t'ai</i> <sup>4</sup>	容 <i>jung</i> <sup>2</sup>	了 <i>liao</i>	天 <i>t'ien</i> <sup>1</sup>
	他 <i>t'a</i> <sup>1</sup>	於 <i>yü</i> <sup>2</sup>	大 <i>ta</i> <sup>4</sup>	易 <i>i</i> <sup>4</sup>	別 <i>pieh</i> <sup>2</sup>	我 <i>wo</i> <sup>3</sup>

How is it you have delayed so long?

I have mistaken his meaning (or intention).

*Obs.—Lit.*, I have mistakenly understood. See 129.

Don't delay.

It is not easy to manage (or, deal with).

This table is (the dimensions of this table are) too large; there is not space for it in the room.

He is too aggravating; no one can tolerate him.

In a leisurely (or deliberate) manner.

966. 勁 *chin*<sup>4</sup>, muscular strength; also, in combination, inclination.

967. 塗 *t'u*<sup>3</sup>, *tu*<sup>4</sup>, properly, mud; but in *hu*<sup>2</sup>-*tu*<sup>4</sup>, stupid, read *tu*<sup>4</sup>.

968. 喜 *hsi*<sup>3</sup>, joy; to be pleased; to like.

969. 歡 *huan*<sup>1</sup>, to rejoice; to show pleasure.

970. 惜 *hsi*<sup>1</sup>, to pity; to feel for; to like; to spare; to save (economically).

971. Examples:—

們 <i>mén</i>	可 <i>k'o</i> <sup>3</sup>	你 <i>ni</i> <sup>3</sup>	喜 <i>hsi</i> <sup>3</sup>	途 <i>tu</i> <sup>4</sup>	勁 <i>chin</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>
倆 <i>liá</i> <sup>3</sup>	惜 <i>hsi</i> <sup>1</sup>	道 <i>tao</i> <sup>4</sup>	歡 <i>huan</i> <sup>1</sup>	極 <i>chi</i> <sup>2</sup>	兒 <i>'rh</i>	兩 <i>liang</i> <sup>3</sup>
很 <i>hén</i> <sup>3</sup>	得 <i>té</i>	喜 <i>hsi</i> <sup>3</sup>	他 <i>t'a</i> <sup>1</sup>	了 <i>liao</i>	他 <i>t'a</i> <sup>1</sup>	天 <i>t'ien</i> <sup>1</sup>
對 <i>tui</i> <sup>4</sup>	很 <i>hén</i> <sup>3</sup>	他 <i>t'a</i> <sup>1</sup>	喜 <i>hsi</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>	那 <i>na</i> <sup>4</sup>	身 <i>shén</i> <sup>1</sup>
勁 <i>chin</i> <sup>4</sup>	愛 <i>ai</i> <sup>4</sup>	的 <i>ti</i>	事 <i>shih</i> <sup>4</sup>	實 <i>shih</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>	上 <i>shang</i> <sup>4</sup>
兒 <i>'rh</i>	惜 <i>hsi</i> <sup>1</sup>	少 <i>shao</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	在 <i>tsai</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>	沒 <i>mei</i> <sup>2</sup>
	他 <i>t'a</i> <sup>1</sup>	爺 <i>yeh</i> <sup>2</sup>	給 <i>kei</i> <sup>3</sup>	不 <i>pu</i> <sup>4</sup>	糊 <i>hu</i> <sup>2</sup>	有 <i>yu</i> <sup>3</sup>

These two days past I have had no strength in my body (I have felt limp).

That man is utterly stupid; I certainly do not like him.

A wedding (generally); a birth, etc.; any event which is the subject of congratulation.

I congratulate you.

His son is much to be pitied.

*Obs.*—*Lit.*, his son is a [men] ought to (may) pity one (*té=ti*) very.

To be fond of.

Those two hit it off (get on together, suit each other) very well.

*Obs.*—*Lit.*, their muscle corresponds. The origin of this expression is said to be found in the explanation that as their muscular strength corresponds, is equal, each would be careful not to come to blows with the other.

972. 欺 *ch'i*<sup>1</sup>, to deceive.

973. 哄 *hung*<sup>3</sup>, to beguile.

974. 誑, 誑 *k'uang*<sup>1</sup>, to attempt to gain one's end by lies, false promises, etc.

975. 騙 *p'ien*<sup>4</sup>, to defraud one of.

976. 屜 *t'i*<sup>4</sup>, a drawer; a tray.

977. Examples:—

把 <i>pa</i> <sup>3</sup>	個 <i>ko</i> <sup>4</sup>	誑 <i>k'uang</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>	方 <i>fang</i> <sup>1</sup>	有 <i>yu</i> <sup>3</sup>	那 <i>na</i> <sup>4</sup>
那 <i>na</i> <sup>4</sup>	抽 <i>ch'ou</i> <sup>1</sup>	騙 <i>p'ien</i> <sup>4</sup>	把 <i>pa</i> <sup>3</sup>	兒 <i>'rh</i>	欺 <i>ch'i</i> <sup>1</sup>	個 <i>ko</i> <sup>4</sup>
個 <i>ko</i> <sup>4</sup>	屜 <i>t'i</i> <sup>4</sup>	了 <i>liao</i>	人 <i>jén</i> <sup>2</sup>	你 <i>ni</i> <sup>3</sup>	哄 <i>hung</i> <sup>3</sup>	人 <i>jén</i> <sup>2</sup>
關 <i>kuan</i> <sup>1</sup>	抽 <i>ch'ou</i> <sup>1</sup>	去 <i>ch'ü</i> <sup>4</sup>	家 <i>chia</i> <sup>1</sup>	別 <i>pieh</i> <sup>2</sup>	人 <i>jén</i> <sup>2</sup>	老 <i>lao</i> <sup>3</sup>
上 <i>shang</i> <sup>4</sup>	出 <i>ch'u</i> <sup>1</sup>	把 <i>pa</i> <sup>3</sup>	的 <i>ti</i>	哄 <i>hung</i> <sup>3</sup>	的 <i>ti</i>	實 <i>shih</i> <sup>2</sup>
罷 <i>pa</i> <sup>4</sup>	來 <i>lai</i> <sup>2</sup>	這 <i>ché</i> <sup>4</sup>	表 <i>piao</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>	地 <i>ti</i> <sup>4</sup>	沒 <i>mei</i> <sup>2</sup>

That man is honest, and does not cheat in any way.

*Obs.*—*Lit.*, has not cheating men's places.

Don't deceive me.

He did a man out of his watch.

Pull this drawer out and shut that one to.

## EXERCISE XXXVI.

出抽、使出屈裏這 1  
來就勁來拉的櫃  
了。拉一你 不抽子

1. The drawer in this wardrobe (or, chest of drawers) won't come (pull) out. Give it a good hard pull and you will get it out.

Obs.—Good hard pull, etc. : *lit.*, you use muscle one pull out, and you will drag it out.

容太那麼了事那 2  
易多、緣緣是耽一  
說。不故故甚快件

2. What is the reason why that affair has not succeeded (or, has lagged)? There are a great many reasons; too many to make it easy to tell them.

我兒辦八、的今多您 3  
必辦事過生今年大您這  
要辦喜略。年日十歲位  
去喜事的。趕就。是八數少爺  
道喜的到要六歲兒。小爺今  
喜日您給月了、小兒年  
去子那他初他兒年

3. What is the age of this son of yours, sir? My son is eighteen; his birthday is on the 8th of the 6th moon; next year we are going to marry him. When the wedding day comes I shall be sure to go and offer my congratulations.

Obs.—Marry : *lit.*, we want to arrange matters for him; *yao* being a sign of the future tense. Note that the father speaks of his son's marriage as *pan shih* simply, not *hsi shih*.

個、人、兒、是、容、你、哄、你 4  
兒、你、若、你、易、那、我、別  
可、論、的、事、不、我、打  
不、詭、硬、我、是、告、算  
是、騙、對、很、件、訴、欺

4. Don't try and deceive me, for [allow] me to tell you, it is not an easy matter. I am quite a match for you, and if you come to (discuss) cheating, you are not up to my form.

Obs.—Up to my form; *pu shih ko-'rh* : *lit.*, are not a piece, *q.d.*, of a piece with me. The expression is a slang one.

夫、天、了、白、說、於、個、可 5  
的、我、耽、不、糊、人、惜  
工、半、慢、明、塗、過、那

5. What a pity it is that that man is so exceedingly stupid that he cannot make himself intelligible. He has taken up ever so much of my time.

Obs.—Exceedingly : exceeds in the matter of stupidity. See 343.

兩騙去會個可此我 6  
銀了年欺兄惜很們  
子我還哄弟他對倆  
呢。幾誑人、很那勁彼

*Obs.*—Great cheat: is very competent (well knows how) to cheat people.

6. He and I suit each other very well. Unfortunately, his brother is a great cheat; he did me out of some taels last year.

的家的你、樣兒他我 7  
緣兒時那子、人待最  
故不候都我的有不  
管兒、是告那年喜  
他老小訴個紀歡

*Obs.* 1.—I'll tell you the reason, etc.; *lit.*, I tell you that all is in childhood elders not control him's cause. It would not be incorrect were *yüan ku* to precede the cause, as in the translation.

*Obs.* 2.—Elders: *lao chia'-rh*, the elders of his family, inclusive of relations, such as uncles, aunts, etc.

7. I particularly object to his manner towards elderly people. I'll tell you the reason [of his behaviour]; it's all because his elders did not keep him in order in his childhood.

的容是麼不安他 8  
辦容從事論靜是  
兒從都甚人、個

8. He is a steady fellow, and does everything, no matter what, in a quiet, methodical way.

Turn the following into Chinese. (KEY, EXERCISE XXXVI.)

1. After the new year you will be a year older.

*Obs.*—The Chinese reckon age by the year, commencing with the 1st of the 1st moon, the fraction of the year counting in favour of the child; thus, a child born in the 10th moon would be two years old on the 1st of the following 1st moon.

2. How old is your father? My father is now eighty-two. A person of his years may be considered an aged man.

*Obs.*—A person of his years, etc.: *lit.*, [with] this kind of age he also can be considered to be a possessing longevity number's man.

3. Yesterday I waited the whole day for you; why did you not go and look me up? There was a reason for it. I was just going to start, when at the moment, as luck would have it, a distant relation turned up (came); there was nothing for it but to sit down and

talk with him, and there I was kept. He only left after a long time, and as it was then getting late, I did not go and look you up.

*Obs.* 1.—I sat with him, etc.; *lit.*, there being no plan I accompanied (entertained, *p'ei*) him sitting down [and] talked, being delayed to the spot (*tan wu chu liao*); the *chu* indicating the impossibility of getting away.

*Obs.* 2.—He only left, etc.: *lit.*, after half a day had passed he only then (*ts'ai*) left.

4. It is quite near for you to get into the main street where you live, which is very convenient indeed for buying anything [one wants]. The little lane in which we live is most inconvenient; it is by no means easy to buy anything, however small.

*Obs.*—By no means easy: *lit.*, to buy a little of anything truly not easy.

5. That man has not an atom of muscle about him, and yet he thinks of learning

military [exercises] (studying for the army).  
How foolish he is!

*Obs.*—How foolish: *lit.*, in his heart there is how much stupidity!

6. You like this vegetable, don't you?  
Unfortunately (it's a pity), there isn't any more.

7. Don't deceive me; just now I saw there was a whole lot in that drawer.

8. You are not cheated when you buy things in shops, but when you buy them in the street you have to look out; they mostly sell you bad things and cheat you out of your money.

*Obs.* 1.—You are not cheated: *lit.*, in the shops buy things [they] do not cheat people.

*Obs.* 2.—Mostly: *to* (7).

978. 屢 *lü*<sup>3</sup>, frequent.

979. 公 *kung*<sup>1</sup>, public; just disinterested. Also, as will be seen later, a gentleman.

980. 私 *ssü*<sup>1</sup>, private; illicit; interested.

981. 務 *wu*<sup>4</sup>, business; the verb *must*.

982. Examples:—

道 <i>tao</i> <sup>4</sup>	私 <i>ssü</i> <sup>1</sup>	賣 <i>mai</i> <sup>4</sup>	私 <i>ssü</i> <sup>1</sup>	事 <i>shih</i> <sup>4</sup>	的 <i>ti</i>	屢 <i>lü</i> <sup>3</sup>
人 <i>jên</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	人 <i>jên</i> <sup>2</sup>	事 <i>shih</i> <sup>4</sup>	務 <i>wu</i> <sup>4</sup>	說 <i>shuo</i> <sup>1</sup>	次 <i>tz'ü</i> <sup>4</sup>
私 <i>ssü</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>	家 <i>chia</i> <sup>1</sup>	必 <i>pi</i> <sup>24</sup>	他 <i>t'a</i> <sup>1</sup>	我 <i>wo</i> <sup>3</sup>
情 <i>ching</i> <sup>2</sup>	個 <i>ko</i> <sup>4</sup>	准 <i>chun</i> <sup>3</sup>	務 <i>wu</i> <sup>4</sup>	用 <i>yung</i> <sup>4</sup>	辦 <i>pan</i> <sup>4</sup>	屢 <i>lü</i> <sup>3</sup>
	公 <i>kung</i> <sup>1</sup>	走 <i>tsou</i> <sup>3</sup>	買 <i>mai</i> <sup>3</sup>	心 <i>hsin</i> <sup>1</sup>	公 <i>kung</i> <sup>1</sup>	次 <i>tz'ü</i> <sup>4</sup>

Many times.

I have reprimanded him time after time.

In transacting public business there must positively be attention (attention is essential).

*Obs.*—Note that *wu pi* is stronger than either *pi* or *tsi* alone. We can either say *wu pi*<sup>3</sup> or *wu pi*<sup>4</sup>.

Private affairs.

Household affairs.

Merchants are not authorised (forbidden) to smuggle.

*Obs.*—Smuggle: *lit.*, walk secretly.

He is a just man (a man of just principles).

A private understanding; or, private relations, in a good or a bad sense. Where one of the parties is a woman, always in a bad sense.

983. 閒 *hsien*<sup>2</sup>, empty; without occupation; leisure.

984. 悶 *m'an*<sup>4</sup>, sad; in low spirits.

985. 慌 *huang*<sup>1</sup>, an intensive of adjectives describing disagreeable sensations. Also, scared; agitated.

986. 樂 *lê*<sup>4</sup>, *lo*<sup>4</sup>, joy in the heart; gladness in the countenance. Also, to laugh.

987. 煩 *fan*<sup>2</sup>, to put, or be put to, trouble.



988. 急 *chi*<sup>2</sup>, quick in movement or temper ; rushing of water. With *chao*<sup>2</sup> (45), anxious ; eager ; impatient.

989. Examples:—

他 <i>t'a</i> <sup>1</sup>	的 <i>ti</i>	帶 <i>tai</i> <sup>1</sup>	散 <i>san</i> <sup>4</sup>	要 <i>yao</i> <sup>4</sup>	的 <i>ti</i>	我 <i>wo</i> <sup>3</sup>
那 <i>na</i> <sup>4</sup>	別 <i>pieh</i> <sup>2</sup>	了 <i>liao</i>	悶 <i>mén</i> <sup>4</sup>	請 <i>ch'ing</i> <sup>3</sup>	慌 <i>huang</i> <sup>1</sup>	沒 <i>mei</i> <sup>2</sup>
話 <i>hua</i> <sup>4</sup>	著 <i>chao</i> <sup>2</sup>	去 <i>ch'ü</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>	客 <i>k'o</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	有 <i>yu</i> <sup>3</sup>
他 <i>t'a</i> <sup>1</sup>	急 <i>chi</i> <sup>2</sup>	慌 <i>huang</i> <sup>1</sup>	包 <i>pao</i> <sup>1</sup>	樂 <i>lo</i> <sup>4</sup>	悶 <i>mén</i> <sup>4</sup>	閒 <i>hsien</i> <sup>2</sup>
樂 <i>lo</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	慌 <i>huang</i> <sup>1</sup>	兒 <i>'rh</i>	一 <i>i</i> <sup>1</sup>	死 <i>ssü</i> <sup>3</sup>	空 <i>k'ung</i> <sup>4</sup>
了 <i>liao</i>	告 <i>kao</i> <sup>4</sup>	忙 <i>mang</i> <sup>2</sup>	煩 <i>fan</i> <sup>2</sup>	樂 <i>lo</i> <sup>4</sup>	了 <i>liao</i>	兒 <i>'rh</i>
	訴 <i>su</i> <sup>4</sup>	忙 <i>mang</i> <sup>2</sup>	你 <i>ni</i> <sup>3</sup>	散 <i>san</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	悶 <i>mén</i> <sup>4</sup>

I have no leisure. See 199.

Much bored ; intensely dull.

I am bored to death.

I want to ask some guests to have a good time, and dispel my melancholy (cheer me up a bit).

May I trouble you to take this parcel with you ?

Flurried ; flustered.

Don't be anxious (get excited ; or, be impatient).

When I told him that (or, gave him that message), he laughed.

990. 奉 *feng*<sup>4</sup>, properly, to raise the hands, as when presenting anything ; to receive, as orders, an appointment, etc.

991. 求 *ch'iu*<sup>2</sup>, to request ; to crave ; to seek.

992. 託 *t'o*<sup>1</sup>, to commission ; to request one to act as agent.

993. 發 *fa*<sup>1</sup>, to issue forth ; to cause to issue ; to send.

994. 信 *hsin*<sup>4</sup>, good faith ; to believe ; a letter. Also, to follow, as one's inclination.

995. Examples:—

不 <i>pu</i> <sup>4</sup>	的 <i>ti</i>	個 <i>ko</i> <sup>4</sup>	託 <i>t'o</i> <sup>1</sup>	您 <i>nin</i> <sup>2</sup>	我 <i>wo</i> <sup>3</sup>
得 <i>té</i> <sup>2</sup>	話 <i>hua</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>	您 <i>nin</i> <sup>2</sup>	求 <i>ch'iu</i> <sup>2</sup>	有 <i>yu</i> <sup>3</sup>
的 <i>ti</i>	我 <i>wo</i> <sup>3</sup>	送 <i>sung</i> <sup>4</sup>	替 <i>t'i</i> <sup>4</sup>	老 <i>lao</i> <sup>3</sup>	件 <i>chien</i> <sup>4</sup>
信 <i>hsin</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>	信 <i>hsin</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	爺 <i>yeh</i> <sup>2</sup>	事 <i>shih</i> <sup>4</sup>
口 <i>k'ou</i> <sup>3</sup>	信 <i>hsin</i> <sup>4</sup>	去 <i>ch'ü</i> <sup>4</sup>	打 <i>ta</i> <sup>3</sup>	的 <i>ti</i>	奉 <i>feng</i> <sup>4</sup>
說 <i>shuo</i> <sup>1</sup>	信 <i>hsin</i> <sup>4</sup>	你 <i>ni</i> <sup>3</sup>	發 <i>fa</i> <sup>1</sup>	恩 <i>'ngén</i> <sup>1</sup>	求 <i>ch'iu</i> <sup>2</sup>

I have a favour to ask of you.

I crave Your Honour's clemency (or favour). Would you (I would commission you to) send a man for me with a letter (or, to take a letter) ?

Obs.—Note *sung hsin*, to send a letter ; *sung hsin-'rh*, to send a message.

I do not believe what you say.

It is incredible.

To be free with one's tongue; to say what comes into one's head.

*Obs.*—Note *hsin* in the sense of to follow one's inclination.

996. 雇 *ku*<sup>4</sup>, to hire, as a servant, horse, conveyance; not said of a house, furniture, etc.

997. 孩 *hai*<sup>2</sup>, a child.

998. 撒 *sa*<sup>1</sup>, to scatter from the hand, as seed, etc.

999. 謊 *huang*<sup>3</sup>, falsehood.

1000. 賺 *chuan*<sup>4</sup>, to gain, as money.

1001. 星 *hsing*<sup>1</sup>, a star.

1002. 所 *so*<sup>3</sup>, properly, a place; the relative pronoun *that which*. With the verb *yu*<sup>3</sup>, to be, it means all. With *i*<sup>3</sup> (125), it means therefore, consequently (*see* 125).

1003. Examples:—

所 <i>so</i> <sup>3</sup>	本 <i>pén</i> <sup>3</sup>	帶 <i>chou</i> <sup>3</sup>	沒 <i>mei</i> <sup>2</sup>	去 <i>ch'ü</i> <sup>4</sup>	雇 <i>ku</i> <sup>4</sup>	雇 <i>ku</i> <sup>4</sup>
有 <i>yu</i> <sup>3</sup>	事 <i>shih</i> <sup>4</sup>	星 <i>hsing</i> <sup>1</sup>	人 <i>jén</i> <sup>2</sup>	罷 <i>pa</i> <sup>4</sup>	船 <i>ch'uan</i> <sup>2</sup>	一 <i>i</i> <sup>2</sup>
的 <i>ti</i>	大 <i>ta</i> <sup>4</sup>	流 <i>liu</i> <sup>2</sup>	信 <i>hsin</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	好 <i>hao</i> <sup>3</sup>	個 <i>ko</i> <sup>4</sup>
書 <i>shu</i> <sup>1</sup>	也 <i>yeh</i> <sup>3</sup>	星 <i>hsing</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>	常 <i>ch'ang</i> <sup>2</sup>	孩 <i>hai</i> <sup>2</sup>	小 <i>hsiao</i> <sup>3</sup>
全 <i>ch'üan</i> <sup>2</sup>	不 <i>pu</i> <sup>4</sup>	雖 <i>sui</i> <sup>1</sup>	說 <i>shuo</i> <sup>1</sup>	撒 <i>sa</i> <sup>1</sup>	子 <i>tzü</i>	孩 <i>hai</i> <sup>2</sup>
好 <i>hao</i> <sup>3</sup>	能 <i>néng</i> <sup>2</sup>	然 <i>jan</i> <sup>2</sup>	謊 <i>huang</i> <sup>3</sup>	謊 <i>huang</i> <sup>3</sup>	去 <i>ch'ü</i> <sup>4</sup>	子 <i>tzü</i>
	賺 <i>chuan</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	話 <i>hua</i> <sup>4</sup>	所 <i>so</i> <sup>3</sup>	玩 <i>wan</i> <sup>2</sup>	送 <i>sung</i> <sup>4</sup>
	錢 <i>ch'ien</i> <sup>2</sup>	的 <i>ti</i>	掃 <i>sao</i> <sup>4</sup>	以 <i>i</i> <sup>3</sup>	兒 <i>'rh</i>	信 <i>hsin</i> <sup>4</sup>

To hire a small boy to carry a letter.

*Obs.*—Note that *hai-tzü* may mean a boy or a girl.

To hire (or charter) a boat or ship.

Go and play, that's a good child.

He constantly tells lies, so nobody believes him.

To say what is not the truth; to tell a falsehood.

A comet. A meteor.

Although his ability is great, he cannot make money.

*Obs.*—It would be equally correct to say *t'a ti pén shih sui jan ta*.

All the books that there are are good.

*Obs.*—All that there are: *lii*, that which there are of (*ti*) books are all good. Note that *so yu* must be followed by some word signifying all, such as *tou* or *ch'üan*, the *so yu* being only intensive.

## EXERCISE XXXVII.

兒的有天也很也忙您 1  
 的時閒兒忙不不公  
 候着總天算忙事

1. Do your public duties keep you busy, sir? I cannot be considered to be very busy, as I always have some leisure time during each day.

要閒不人兒我我奉我 2  
 一着見總去屢的求有  
 要託我。說要、次那李一  
 纔您您沒他上—老件  
 好。替多空們他筆爺事  
 我僭兒的那賬、該情

2. I have a favour to ask of you. I have been time after time to Li lao-yeh's place to ask for payment of that account which he owes me, but his people always say that he is not at leisure, and he won't see me. Would you, when you have nothing to do, ask him for payment on my behalf?

*Obs.*—The final *ts'ai hao*, then it will be all right, is omitted in the translation, as it seems unnecessary to the completion of the sentence.

給他來他信託要爲昨 3  
 他是說去我我發孩兒  
 錢撒沒了、雇替信子我  
 謊有到了一雇鄉心個  
 所以找後半個—下裏相  
 我我天人、個問煩好的  
 不知他打人一悶、的  
 肯道回發送問、急因

3. Yesterday a friend of mine who was in great distress about a child of his in the country that is ill, wanted to send a note off at once to inquire how he was, and asked me to hire someone to take it. I did hire a man, and sent him off, but he came back in the afternoon and said that he had not been able to find the place. I knew he was not telling the truth, so I would not give him any money.

*Obs.* 1.—In the afternoon: *tao*, when the time came to be afternoon.

*Obs.* 2.—Find the place: see Note on *chao* at the end of Exercise XL.

不子還子貨那的、小 4  
 能賣是—是就大價  
 賺的、一斤—是價錢  
 錢。所兩買兩賺兒買  
 以銀的、銀錢、賣、來

4. To buy cheap and sell dear is *chuan<sup>4</sup> ch'ien<sup>2</sup>* (to make money). The goods cost a tael a catty and were sold at a tael a catty; there is consequently nothing made on the transaction.

*Obs.*—To buy: *ti* representing the goods, or any like word; *li<sup>2</sup>*, [when men] at a great price sell [they] at a small price bought *ti*, goods, articles—the goods bought by them, *na chiu*, that then=such a transaction, is making money.

以裝子李慌人貨他 5  
全的打官忙過進帶  
入的都開人忙來城、一  
了。是、一不的查門、車  
官私看、信、說、問、上  
了。貨、果、把、是、他、的  
所然箱行慌官私

Obs. 1.—Note *ch'ê-tzū*, or *hsiao ch'ê-tzū*, a barrow.

Obs. 2.—Sure enough: *kuo jan*; *lit.*, indeed, in very truth, thus, they were, etc.

5. He brought a barrow-load of smuggled goods into the city, [and when] the official underlings at the gate came forward to ask what they were (*lit.*, to search and inquire), he said in a flurried sort of way that it was personal baggage. They didn't believe him, and when they opened the boxes they saw at once that, sure enough, the boxes contained nothing but contraband articles, which were consequently all confiscated.

見大可不帶多星的天 6  
常不星掃雖星上  
極們着、在起了我 7  
了。必小那到個鄉  
是孩兒夏所下  
樂子住天在、買

Obs.—Place: *so tsai*; *lit.*, where [one] is. It is difficult to account for the use of *tsai* in this connexion, though colloquially *so* is seldom used without it in its meaning of place.

6. Although there are plenty of stars in the sky, comets are not often seen.

7. I have bought a place in the country and when we come to live there in the summer the children are sure to be as happy as possible (happy in the extreme).

Turn the following into Chinese. (KEY, EXERCISE XXXVII.)

1. What do you generally occupy yourself with? How is it that on the repeated occasions that I have been to your place your servants always answer me that you are not at home. Just think! what spare time have I got? If it is not public business [that occupies me], it is private, and my household affairs, too, are numerous. Nothing of any kind can be done without me, so I have never any leisure time.

Obs. 1.—Spare time: *kung fu*, short for *hsien<sup>3</sup> kung fu*.

Obs. 2.—Nothing of any kind, etc.: *lit.*, what one kind not must I manage?

Obs. 3.—So: see 1002.

2. If a man is out of spirits, the best thing he can do is to take a walk in the streets. When he sees some trifle that amuses him (in which he can find pleasure), his mind of course is no longer troubled. If one chances on a rainy day, so that one cannot go out, it makes one very impatient.

Obs.—Chances on: *lit.*, runs against.

3. I have a pressing matter [in hand], and must trouble somebody to take a message to him. You are at leisure and have nothing to do, so I beg you to take him the message. I cannot (it won't do), I have no time to spare; please ask somebody else. In my

opinion it will be all the same (all will do) no matter whom you send.

4. That child is given to lying. I sent him to hire a cart, and he came back and told me there were no carts on the street. I didn't believe him, and sent another person to hire one. It came in a short time, [so] I knew that the boy wanted to make a squeeze (make money), and that the bargain was not

concluded because the carter wouldn't follow suit in the lie (*lit.*, follow him in lying).

*Obs.* 1.—It came in a short time: *lit.*, in not a great while, then it hired came.

*Obs.* 2.—The bargain, etc.: *lit.*, therefore the hiring was not completed.

5. His business pays well; he sells miscellaneous articles of every kind, so he cannot but make money. Although it's a grocer's shop, the business is a first rate one.

1004. 承 *ch'éng*<sup>2</sup>, to receive or undertake on commission; to be the recipient of, as favours.

1005. 差 *ch'ai*<sup>1</sup>, to send, whether as an énvoy or, on ordinary occasions, as an official messenger. Read *ch'a*<sup>1</sup>, different; to differ: *ch'a*<sup>4</sup>, to be out; wrong.

1006. 任 *jén*<sup>4</sup>, to hold an office; the office so held. Also, a trust or burden; to allow, in the sense of *p'ing*<sup>2</sup> (722).

1007. 署 *shu*<sup>3</sup>, an official bureau. *Shu*<sup>4</sup>, provisional tenure of office.

1008. 習 *hsi*<sup>2</sup>, to practise when learning.

1009. Examples:—

不 <i>pu</i> <sup>4</sup>	署 <i>shu</i> <sup>4</sup>	不 <i>pu</i> <sup>3</sup>	使 <i>shih</i> <sup>3</sup>	差 <i>ch'ai</i> <sup>1</sup>	承 <i>ch'éng</i> <sup>2</sup>	這 <i>ché</i> <sup>4</sup>
多 <i>to</i> <sup>1</sup>	理 <i>li</i> <sup>3</sup>	是 <i>shih</i> <sup>4</sup>	三 <i>san</i> <sup>1</sup>	差 <i>ch'ai</i> <sup>1</sup>	了 <i>liao</i>	事 <i>shih</i> <sup>4</sup>
不 <i>pu</i> <sup>4</sup>	學 <i>hsio</i> <sup>2</sup>	實 <i>shih</i> <sup>2</sup>	年 <i>nien</i> <sup>2</sup>	人 <i>jén</i> <sup>2</sup>	承 <i>ch'éng</i> <sup>2</sup>	情 <i>ch'ing</i> <sup>2</sup>
差 <i>ch'a</i> <sup>1</sup>	習 <i>hsi</i> <sup>2</sup>	任 <i>jén</i> <sup>4</sup>	任 <i>jén</i> <sup>4</sup>	都 <i>tou</i> <sup>1</sup>	情 <i>ch'ing</i> <sup>2</sup>	沒 <i>mei</i> <sup>3</sup>
甚 <i>shé</i> <sup>n2</sup>	一 <i>i</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>	滿 <i>man</i> <sup>3</sup>	說 <i>shuo</i> <sup>1</sup>	承 <i>ch'éng</i> <sup>2</sup>	有 <i>yu</i> <sup>3</sup>
麼 <i>mo</i>	年 <i>nien</i> <sup>2</sup>	過 <i>kuo</i> <sup>4</sup>	了 <i>liao</i>	有 <i>yu</i> <sup>3</sup>	問 <i>wén</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>
	差 <i>ch'a</i> <sup>1</sup>	是 <i>shih</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	差 <i>ch'ai</i> <sup>1</sup>	聽 <i>t'ing</i> <sup>1</sup>	應 <i>ying</i> <sup>1</sup>

Nobody has undertaken this business (*lit.*, consented to undertake).

*Obs.*—*Ying*<sup>1</sup>, although in the 1st tone, has the force of *ying*<sup>4</sup> (781), not of *ying*<sup>1</sup> (726).

To be the recipient of favours or good offices; I am obliged to you for your good offices.

Thanks for your kind inquiries.

An office servant or messenger (*lit.*, one who waits to be sent on an errand).

A yamén "runner"; or, to send a person, *q.d.*, on an errand.

They all say they have official business.

*Obs.*—*Ch'ai shih*: *lit.*, official sending employment; employment in an official capacity.

The time for which the post is held expires in three years.

His is not the substantive (actual) appointment; he is only acting.

To learn for a year; a year's novitiate.

Almost; very nearly the same.

Little difference.

*Obs.*—This and the foregoing phrase, which are in constant use, may be varied to *ch'a pu yüan*<sup>3</sup> *liao* (371), *ch'a pu liao* to *shao*, etc.

1010. 部 *pu*<sup>4</sup>, any great category ; a tribunal or board ; the numerative of books.

1011. 堂 *t'ang*<sup>2</sup>, a large hall ; in certain departments of State, collective of the chiefs of the establishment.

1012. 司 *ssü*<sup>1</sup>, to manage ; to direct ; to manage one of the departments in a great office ; the department so managed.

1013. 委 *wei*<sup>3</sup>, to depute, as a higher officer a lower.

1014. 員 *yüan*<sup>2</sup>, any officer of civil or military service.

1015. 吏 *li*<sup>4</sup>, properly, to exercise authority over others, is used with reference to the civil service in various ways ; also, to mean clerks.

1016. 役 *i*<sup>4</sup>, *yi*<sup>4</sup>, properly, any employé ; but especially such people as constables, etc.

1017. 皂 *tsao*<sup>4</sup>, properly, black ; the *tsao* of *fei-tsao*, soap (see 279).

1018. 隸 *li*<sup>4</sup>, properly, one under the authority of another.

1019. Examples :—

幾 <i>chi</i> <sup>3</sup>	麼 <i>mo</i>	書 <i>shu</i> <sup>1</sup>	極 <i>chi</i> <sup>2</sup>	那 <i>na</i> <sup>4</sup>	上 <i>shang</i> <sup>4</sup>	六 <i>liu</i> <sup>4</sup>
位 <i>wei</i> <sup>4</sup>	一 <i>i</i> <sup>4</sup>	辦 <i>pan</i> <sup>1</sup>	了 <i>liao</i>	些 <i>hsieh</i> <sup>1</sup>	司 <i>ssü</i> <sup>1</sup>	部 <i>pu</i> <sup>4</sup>
官 <i>kuan</i> <sup>1</sup>	班 <i>pan</i> <sup>1</sup>	不 <i>pu</i> <sup>4</sup>	書 <i>shu</i> <sup>1</sup>	衙 <i>ya</i> <sup>2</sup>	派 <i>p'ai</i> <sup>4</sup>	的 <i>ti</i>
員 <i>yüan</i> <sup>2</sup>	皂 <i>tsao</i> <sup>4</sup>	差 <i>ch'a</i> <sup>1</sup>	吏 <i>li</i> <sup>4</sup>	役 <i>yi</i> <sup>4</sup>	委 <i>wei</i> <sup>3</sup>	堂 <i>t'ang</i> <sup>2</sup>
	隸 <i>li</i> <sup>4</sup>	甚 <i>shè</i> <sup>n2</sup>	同 <i>t'ung</i> <sup>2</sup>	壞 <i>huai</i> <sup>4</sup>	員 <i>yüan</i> <sup>2</sup>	官 <i>kuan</i> <sup>1</sup>

The chiefs of the Six Boards in the capital.

*Obs.*—Both Presidents and Vice-Presidents of Boards are so called, as also chiefs of other departments.

The high authorities (or, chief of the department) are sending a weiyuan (or deputy).

*Obs.*—The word *wei-yüan* has become anglicised in China.

Those yamên runners are utterly corrupt (or depraved).

*Shu li* are almost the same as *shu pan* (yamên clerks) (there is no appreciable difference).

*Obs.*—*Shu li* are clerks in a provincial yamên ; *shu pan* are clerks in a metropolitan Board. Note the tone.

A body of runners (or lictors).

*Obs.*—They are probably so called from the colour of the dress they wear ; in Peking the black coat is not insisted on. For *pan*, see 414.

Several officials (or, how many?).

1020. 供 *kung*<sup>4</sup>, properly, to supply for use. *Kung*<sup>1</sup>, to accense ; evidence.

1021. 稟 *ping*<sup>3</sup>, to represent to a superior ; the petition or document in which the representation is made. The original form took the 115th Radical, under which it will be found in the dictionary.

1022. 帖 *t'ieh*<sup>3</sup>, a slip of silk or paper with writing on it ; also, under certain circumstances, read *t'ieh*<sup>4</sup>.

1023. 存 *ts'un<sup>2</sup>*, to preserve; to retain.

1024. 稿 *kao<sup>3</sup>*, the rough draft of a document.

1025. Examples:—

屈 <i>t'i<sup>4</sup></i>	把 <i>pa<sup>3</sup></i>	地 <i>ti<sup>4</sup></i>	說 <i>shuo<sup>1</sup></i>	帖 <i>t'ieh<sup>3</sup></i>	我 <i>wo<sup>3</sup></i>
裡 <i>li<sup>3</sup></i>	稿 <i>kao<sup>3</sup></i>	方 <i>fang<sup>1</sup></i>	得 <i>té</i>	告 <i>kao<sup>4</sup></i>	寫 <i>hsieh<sup>3</sup></i>
上 <i>shang<sup>4</sup></i>	子 <i>tzü</i>	官 <i>kuan<sup>1</sup></i>	口 <i>k'ou<sup>3</sup></i>	他 <i>t'a<sup>1</sup></i>	了 <i>liao</i>
供 <i>kung<sup>4</sup></i>	存 <i>ts'un<sup>2</sup></i>	起 <i>ch'i<sup>3</sup></i>	供 <i>kung<sup>1</sup></i>	供 <i>kung<sup>1</sup></i>	一 <i>i<sup>2</sup></i>
名 <i>ming<sup>2</sup></i>	在 <i>tsai<sup>4</sup></i>	稿 <i>kao<sup>3</sup></i>	稟 <i>ping<sup>3</sup></i>	他 <i>t'a<sup>1</sup></i>	個 <i>ko<sup>4</sup></i>
帖 <i>t'ieh<sup>3</sup></i>	抽 <i>ch'ou<sup>1</sup></i>	子 <i>tzü</i>	報 <i>pao<sup>4</sup></i>	也 <i>yeh<sup>3</sup></i>	稟 <i>ping<sup>3</sup></i>

I have written a petition accusing him (I have brought an action against him).

One can also say *kung* (implicating him).

Oral evidence.

To petition (report to) the local authorities.

To draw out (to prepare) a draft.

Keep the draft in the drawer.

To make offerings to an idol (or, before the tablets of ancestors).

A visiting card.

*Obs.*—Also called *ming-p'ien* (see Exercise XX, 10, *Obs.*). The difference is technical; any teacher will explain it.

1026. 陳 *ch'en<sup>2</sup>*, to spread out; hence, to state. Here, and very commonly, stale; used.

1027. 案 *'gan<sup>4</sup>*, in legal or official language, a case or question. Also, the correspondence regarding a case; hence, records.

1028. 照 *chao<sup>4</sup>*, properly, to reflect light; hence, according to.

1029. 式 *shih<sup>4</sup>*, a fashion; the fashion.

1030. Examples:—

沒 <i>mei<sup>3</sup></i>	式 <i>shih<sup>4</sup></i>	辦 <i>pan<sup>4</sup></i>	陳 <i>ch'en<sup>2</sup></i>	辦 <i>pan<sup>4</sup></i>	都 <i>tou<sup>1</sup></i>	不 <i>pu<sup>2</sup></i>
了 <i>liao<sup>3</sup></i>	樣 <i>yang<sup>4</sup></i>	照 <i>chao<sup>4</sup></i>	米 <i>mi<sup>3</sup></i>	的 <i>ti</i>	是 <i>shih<sup>4</sup></i>	論 <i>lun<sup>4</sup></i>
咯 <i>lo</i>	這 <i>chê<sup>4</sup></i>	着 <i>cho</i>	接 <i>'gan<sup>4</sup></i>	我 <i>wo<sup>3</sup></i>	照 <i>chao<sup>4</sup></i>	誰 <i>shui<sup>2</sup></i>
照 <i>chao<sup>4</sup></i>	一 <i>i<sup>2</sup></i>	現 <i>hsien<sup>4</sup></i>	照 <i>chao<sup>4</sup></i>	喜 <i>hsi<sup>3</sup></i>	着 <i>cho</i>	起 <i>ch'i<sup>3</sup></i>
會 <i>hui<sup>4</sup></i>	案 <i>'gan<sup>4</sup></i>	在 <i>tsai<sup>4</sup></i>	公 <i>kung<sup>1</sup></i>	歡 <i>huan<sup>1</sup></i>	陳 <i>ch'en<sup>2</sup></i>	稿 <i>kao<sup>3</sup></i>
	還 <i>hai<sup>2</sup></i>	的 <i>ti</i>	道 <i>tao<sup>4</sup></i>	吃 <i>ch'ih<sup>1</sup></i>	案 <i>'gan<sup>4</sup></i>	子 <i>tzü</i>

No matter who prepares the draft, it is always done according to the precedents on record.

*Obs.*—Precedents: *lit.*, old cases.

I like to eat old rice.

To act (or, deal with a matter) in accordance with justice.

According to the present style (or fashion).

This case is not yet finished (or closed).

An official communication; or, to write officially.

*Obs.*—The term is almost exclusively confined to correspondence between foreign and Chinese officials.

## EXERCISE XXXVIII.

情。承 使、寫 部 了 小 1  
 您 都 的 裏 在 兒  
 的 是 差 帖 工 得

1. I am entirely indebted to your good offices for my son's [success in] obtaining the post of copyist in the Board of Works.

Obs.—The post of copyist: *lit.*, slip-writing employment Note *t'ieh<sup>4</sup>*, not *t'ieh<sup>3</sup>*; *t'ieh<sup>4</sup>* (886) can also be used, but the tone is as above.

使 署 的 新 署 司 出 現 2  
 就 理 來 派 理 就 了 任  
 完 的 了、實 趕 派 缺 的  
 了。差 那 任 到 員 上 官

2. The present incumbent of the post is dead, and the chief has sent an officer to act; when the newly appointed substantive incumbent arrives, the acting man's duties will be at an end.

Obs.—Dead: *lit.*, has created a vacancy; the term used in official reports for announcing the decease of an official in active employment.

習 司 門 官。下 官、司 六 3  
 行 官、候 新 就 堂 都 部  
 走。為 補 到 是 官 稱 的  
 學 的 衙 司 以 堂 上

3. The superior officers of the Six Boards are called the *t'ang<sup>2</sup> kuan<sup>1</sup>*; those under them are the *ssü<sup>1</sup> kuan<sup>1</sup>* (sub-chiefs, or chiefs of departments). An expectant *ssü kuan* newly come to any *yamên* serves a novice.

Obs. 1.—Expectant; *lit.*, waiting to fill; *hou* being here the verb to wait.

Obs. 2.—Novitiate: *lit.*, is, or acts as, [one who] to learn by practice moves [therein].

和 的 戴 供 官 辦 京 4  
 書 差 的 事 就 稿 城  
 辦 使 書 是 是 不 的  
 一 可 辦 有 書 是 衙  
 樣 就 當 頂 辦 司 門

4. The drafts of public documents in the *yamên*s in the capital, when not prepared by sub-chiefs of departments, are prepared by the *shu<sup>1</sup> pan<sup>1</sup>* (clerks). *Kung<sup>4</sup> shih<sup>4</sup>* are clerks with an official button; their duties are, however, of the same nature as those of the *shu<sup>1</sup> pan<sup>1</sup>*.

案。就 的 存 了 文 5  
 叫 稿 起 之 書  
 陳 子 來 後 發

5. When a despatch has been sent off, the draft that is placed in the archives is called a *ch'ên<sup>2</sup> 'ngan<sup>4</sup>* (a case or correspondence of the past no longer in hand).



一老人你先役上樹他6  
 樣子的還得們衙我偷  
 兒去習不給不門寫了  
 的打氣知他給去了我  
 要官麼道們送告一們  
 錢。司、就那多進他。個墳  
 也是衙少去、那稟上  
 是他門錢。說衙帖、的

Obs. 1.—Ways: *hsi-ch'í*, habit or manner; *ch'í*, the aspect, air, or temper, *hsi*, acquired by practice. Used only in a bad sense.

Obs. 2.—Go to law: *ta*, verb of motion, to undertake, *kuan ssü*, an action at law. The derivation of the term is obscure.

供案問來是做位新7  
 兒那的上甚官來  
 的明委司麼員的  
 口火員、派的。是那

6. He stole some trees from our cemetery, so I wrote a petition and went to the *yamên* to bring an action against him. The *ya yi* would not send it in for me, however, and said I must first give them so much money. Don't you yet know the ways of those *yamên* people? even if the father of one of them were to go to law, they would want money just the same.

7. What has the official that is newly arrived come to do? He is a *wei-yüan* sent by the chief to take evidence in that burglary case.

Turn the following into Chinese. (KEY, EXERCISE XXXVIII.)

1. If a man makes a mistake in anything he does (*lit.*, manages a matter wrongly), and is in fault, he must *ch'êng<sup>2</sup> tang<sup>1</sup>* (abide the consequences; *lit.*, accept what he ought to get). Who undertakes this business?

2. In official business, whether great or small, one ought in all cases to serve one's country with zeal; and it is all one whether the appointment be substantive or acting.

Obs.—Serve with zeal: *lit.*, for (*kei*) the State put forth strength.

3. *Tang<sup>1</sup> kuan<sup>1</sup> ch'ai<sup>1</sup>* is the same as *tang<sup>1</sup> ch'ai<sup>1</sup> shih<sup>3</sup>* (to have official duties). The management of private affairs cannot be termed *ch'ai<sup>1</sup> shih<sup>3</sup>*.

4. Expectant officials must first serve a novitiate, that is, learn their official duties when they first come to a public office. When a vacancy occurs they may be sent to act.

5. The largest public offices are the Six Boards, and the highest officials in these are the *t'ang<sup>2</sup> kuan<sup>1</sup>* (chiefs); they are also called *shang<sup>4</sup> ssü<sup>1</sup>*. A Board is divided into so many *ssü<sup>1</sup>* (departments), and the officials in charge of the departments are called *ssü<sup>1</sup> kuan<sup>1</sup>* (chiefs of departments) or *ssü<sup>1</sup> yüan<sup>2</sup>*. The drafts are prepared by them, but there are some handed over to the *shu<sup>1</sup> pan<sup>1</sup>* (clerks) to do.

6. *Shu<sup>1</sup> pan<sup>1</sup>* is the common name for *shu<sup>1</sup> li<sup>4</sup>*. When a matter is duly transacted and the draft finished, it is given to the chiefs of the Board to read. That is called *hüi<sup>2</sup> t'ang<sup>2</sup> hua<sup>4</sup> kao<sup>3</sup>* (to lay before; *lit.*, to report) to the chiefs for signature.

7. When any public office has outside business, an official must be deputed to transact it.

8. *Ya<sup>2</sup> yi<sup>4</sup>* and *tsao<sup>4</sup> li<sup>4</sup>* are the underlings employed in every *yamên* to perform miscellaneous duties.

9. *Kung<sup>4</sup> shih<sup>4</sup>* get their appointments by examination; when they pass they get a button. It is a more honourable appointment than that of *shu<sup>1</sup> pan<sup>1</sup>* (*lit.*, they are more honourable, etc.).

*Obs.*—To pass an examination: *chung<sup>4</sup>* (302).

10. The correspondence in official matters that are concluded is stowed away and called *ts'un<sup>2</sup> kao<sup>3</sup>* (archived drafts). Of the archived drafts some have been sanctioned and others not, but they are all archives.

1031. 脾 *p'i<sup>2</sup>*, the part of the stomach that produces digestion.

1032. 禍 *huo<sup>4</sup>*, adversity; calamity.

1033. 福 *fu<sup>2</sup>*, prosperity.

1034. 命 *ming<sup>4</sup>*, decree, of fate or of a superior; with *hsing<sup>4</sup>* (532), and sometimes without, existence.

1035. 運 *yün<sup>4</sup>*, to convey; to bring to pass.

1036. Examples:—

氣 <i>ch'i<sup>4</sup></i>	禍 <i>huo<sup>4</sup></i>	氣 <i>ch'i<sup>4</sup></i>	急 <i>chi<sup>2</sup></i>	太 <i>t'ai<sup>4</sup></i>	脾 <i>p'i<sup>2</sup></i>
好 <i>hao<sup>3</sup></i>	麼 <i>mo</i>	這 <i>chê<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>	暴 <i>pao<sup>4</sup></i>	氣 <i>ch'i<sup>4</sup></i>
運 <i>yün<sup>4</sup></i>	天 <i>t'ien<sup>1</sup></i>	不 <i>pu<sup>2</sup></i>	很 <i>hên<sup>3</sup></i>	性 <i>hsing<sup>4</sup></i>	他 <i>t'a<sup>1</sup></i>
貨 <i>huo<sup>4</sup></i>	命 <i>ming<sup>4</sup></i>	是 <i>shih<sup>4</sup></i>	有 <i>yu<sup>3</sup></i>	兒 <i>'rh</i>	脾 <i>p'i<sup>2</sup></i>
	運 <i>yün<sup>4</sup></i>	大 <i>ta<sup>4</sup></i>	福 <i>fu<sup>2</sup></i>	又 <i>yu<sup>4</sup></i>	氣 <i>ch'i<sup>4</sup></i>

Temper; also, eccentricity of character.

*Obs.*—For *ch'i*, see Exercise XXXVIII, 6, *Obs.* 1.

His temper is too passionate.

He is also of a quick (or impatient) temperament.

He has a very prosperous air; or, he is a prosperous (or happy) man.

Is not this a great calamity?

The decrees of Heaven.

Good fortune.

*Obs.*—*Lit.*, the *ch'i* [that the revolutions of fate bring] round.

To convey merchandise.

1037. 志 *chih<sup>4</sup>*, resolution.

1038. 益 *yi<sup>2</sup>, yi<sup>4</sup>*, addition; advantage. Colloquially, far oftener *yi<sup>2</sup>* than *yi<sup>4</sup>*.

1039. 活 *huo<sup>2</sup>*, alive; living.

1040. 聰 *ts'ung<sup>1</sup>*, quick to apprehend what one hears.

1041. 願 *yüan*<sup>4</sup>, to wish; to be willing.

1042. 功 *kung*<sup>1</sup>, exertion in a good cause.

1043. Examples:—

用 <i>yung</i> <sup>4</sup>	聰 <i>ts'ung</i> <sup>1</sup>	看 <i>k'an</i> <sup>4</sup>	在 <i>tsai</i> <sup>4</sup>	志 <i>chih</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>
功 <i>kung</i> <sup>1</sup>	明 <i>ming</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	沒 <i>mei</i> <sup>2</sup>	空 <i>k'ung</i> <sup>1</sup>	很 <i>hên</i> <sup>3</sup>
怕 <i>p'a</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	外 <i>wai</i> <sup>4</sup>	有 <i>yu</i> <sup>3</sup>	活 <i>huo</i> <sup>2</sup>	有 <i>yu</i> <sup>3</sup>
活 <i>huo</i> <sup>2</sup>	不 <i>pu</i> <sup>2</sup>	面 <i>mien</i> <sup>4</sup>	益 <i>yi</i> <sup>2</sup>	百 <i>pai</i> <sup>3</sup>	志 <i>chih</i> <sup>4</sup>
不 <i>pu</i> <sup>4</sup>	願 <i>yüan</i> <sup>4</sup>	兒 <i>'rh</i>	處 <i>ch'u</i> <sup>4</sup>	歲 <i>sui</i> <sup>4</sup>	氣 <i>ch'i</i> <sup>4</sup>
了 <i>liao</i> <sup>3</sup>	意 <i>i</i> <sup>4</sup>	很 <i>hên</i> <sup>3</sup>	我 <i>wo</i> <sup>3</sup>	實 <i>shih</i> <sup>2</sup>	無 <i>wu</i> <sup>2</sup>

He is a man of great resolution.

"Without resolution one may live a hundred years in vain."

Really there is no advantage.

Obs.—*Yi ch'u*: *lit.*, places of advantage

His appearance, to my eye, is that of a very intelligent man.

He is unwilling to exert himself.

I fear he can't live.

1044. 虧 *k'uei*<sup>1</sup>, to be deficient.

1045. 辜 *ku*<sup>1</sup>, properly, fault; specially, ingratitude; to be ungrateful for.

1046. 負 *fu*<sup>4</sup>, to turn the back on; to bear on the back.

1047. 抱 *pao*<sup>4</sup>, to hold in the bosom or the arms; hence, to cherish.

1048. 怨 *yüan*<sup>4</sup>, resentment.

1049. Examples:—

把 <i>pa</i> <sup>3</sup>	負 <i>fu</i> <sup>4</sup>	願 <i>yüan</i> <sup>4</sup>	要 <i>yao</i> <sup>4</sup>	辦 <i>pan</i> <sup>4</sup>	虧 <i>k'uei</i> <sup>1</sup>	他 <i>t'a</i> <sup>1</sup>
孩 <i>hai</i> <sup>2</sup>	了 <i>liao</i>	意 <i>i</i> <sup>4</sup>	叫 <i>chiao</i> <sup>4</sup>	結 <i>chieh</i> <sup>2</sup>	這 <i>ché</i> <sup>4</sup>	本 <i>pên</i> <sup>3</sup>
子 <i>tzi</i>	我 <i>wo</i> <sup>3</sup>	抱 <i>pao</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	了 <i>liao</i>	件 <i>chien</i> <sup>4</sup>	錢 <i>ch'ien</i> <sup>2</sup>
抱 <i>pao</i> <sup>4</sup>	的 <i>ti</i>	怨 <i>yüan</i> <sup>4</sup>	念 <i>nien</i> <sup>4</sup>	從 <i>ts'ung</i> <sup>2</sup>	事 <i>shih</i> <sup>4</sup>	虧 <i>k'uei</i> <sup>1</sup>
進 <i>chin</i> <sup>4</sup>	好 <i>hao</i> <sup>3</sup>	着 <i>cho</i>	書 <i>shu</i> <sup>1</sup>	前 <i>ch'ien</i> <sup>2</sup>	多 <i>to</i> <sup>1</sup>	空 <i>k'ung</i> <sup>1</sup>
來 <i>lai</i> <sup>2</sup>	心 <i>hsin</i> <sup>1</sup>	我 <i>wo</i> <sup>3</sup>	他 <i>t'a</i> <sup>1</sup>	我 <i>wo</i> <sup>3</sup>	虧 <i>k'uei</i> <sup>1</sup>	了 <i>liao</i>
	了 <i>liao</i>	辜 <i>ku</i> <sup>1</sup>	不 <i>pu</i> <sup>2</sup>	很 <i>hên</i> <sup>3</sup>	你 <i>ni</i> <sup>3</sup>	吃 <i>ch'ih</i> <sup>1</sup>

His capital was encroached upon; he lost some of his capital.

To suffer loss; to get the worst of an encounter; to have a bad time.

Obs.—*Lit.*, to eat (=suffer) loss.

It is almost entirely owing to you that this matter has been settled.

Obs.—Owing to you: *lit.*, this matter, for the most part, if you had not been there (if your aid had been wanting), would [not] have been settled. *Chieh*, completed; *lit.*, to knot (see 441). *To k'uei* may be freely rendered, I am greatly indebted to you.

Formerly I wanted him very much to study; he was unwilling, and felt resentment against me, being ungrateful to me for my good intentions.

*Obs.*—Ungrateful: *k'uei* (1044) *fu* is as often used in Peking as *ku fu*.

Bring the child in.

1050. 寒 *han*<sup>2</sup>, cold.

1051. 悔 *hui*<sup>3</sup>, to repent, of good or evil.

1052. 善 *shan*<sup>4</sup>, virtuous.

1053. 惡 *ng*<sup>0</sup><sup>4</sup>, *ng*<sup>é</sup>, vicious.

1054. Examples:—

不 <i>pu</i> <sup>4</sup>	不 <i>pu</i> <sup>4</sup>	了 <i>liao</i>	了 <i>liao</i>	了 <i>liao</i>	他 <i>t'a</i> <sup>1</sup>
能 <i>neng</i> <sup>2</sup>	能 <i>neng</i> <sup>2</sup>	善 <i>shan</i> <sup>4</sup>	錢 <i>ch'ien</i> <sup>2</sup>	我 <i>wo</i> <sup>3</sup>	們 <i>mén</i>
都 <i>tou</i> <sup>1</sup>	都 <i>tou</i> <sup>1</sup>	人 <i>jén</i> <sup>2</sup>	如 <i>ju</i> <sup>2</sup>	當 <i>tang</i> <sup>1</sup>	如 <i>ju</i> <sup>2</sup>
算 <i>suan</i> <sup>4</sup>	算 <i>suan</i> <sup>4</sup>	惡 <i>ng</i> <sup>0</sup> <sup>4</sup>	今 <i>chin</i> <sup>1</sup>	初 <i>ch'u</i> <sup>1</sup>	今 <i>chin</i> <sup>1</sup>
是 <i>shih</i> <sup>4</sup>	善 <i>shan</i> <sup>4</sup>	人 <i>jén</i> <sup>2</sup>	後 <i>hou</i> <sup>4</sup>	多 <i>to</i> <sup>1</sup>	寒 <i>han</i> <sup>2</sup>
惡 <i>ng</i> <sup>0</sup> <sup>4</sup>	也 <i>yeh</i> <sup>2</sup>	人 <i>jén</i> <sup>2</sup>	悔 <i>hui</i> <sup>3</sup>	花 <i>hua</i> <sup>1</sup>	苦 <i>k'u</i> <sup>3</sup>

They are now in bitter poverty.

I spent too much to begin with (at first), and now I regret it.

*Obs.*—Regret: *li*, after regrets. When verbalised, to repent or regret.

Good men and bad men.

Men cannot all be accounted good, and yet they cannot all be accounted bad.

1055. 其 *ch'i*<sup>2</sup>, used in particular locutions as the definite article: *the* person or thing.

1056. 餘 *yü*<sup>2</sup>, surplus; remainder.

1057. 靈 *ling*<sup>2</sup>, spiritual; intelligent.

1058. Examples:—

得 <i>tê</i>	玩 <i>wan</i> <sup>2</sup>	很 <i>hén</i> <sup>3</sup>	上 <i>shang</i> <sup>4</sup>	其 <i>ch'i</i> <sup>2</sup>	那 <i>na</i> <sup>4</sup>
起 <i>ch'i</i> <sup>3</sup>	意 <i>i</i> <sup>4</sup>	靈 <i>ling</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	餘 <i>yü</i> <sup>2</sup>	孩 <i>hai</i> <sup>3</sup>
來 <i>lai</i> <sup>2</sup>	兒 <i>'rh</i>	便 <i>pien</i> <sup>4</sup>	他 <i>t'a</i> <sup>1</sup>	的 <i>ti</i>	子 <i>tzü</i>
	都 <i>tou</i> <sup>1</sup>	甚 <i>shén</i> <sup>2</sup>	心 <i>hsin</i> <sup>1</sup>	比 <i>pi</i> <sup>3</sup>	很 <i>hén</i> <sup>3</sup>
	拏 <i>na</i> <sup>2</sup>	麼 <i>mo</i>	裡 <i>li</i> <sup>3</sup>	不 <i>pu</i>	靈 <i>ling</i> <sup>2</sup>

That child is very intelligent; the others cannot be compared with him.

*Obs.*—Others: *li*, the (*ch'i*) remaining ones all compare not up to (or above) him.

He is very quick, and is good at any accomplishment.

*Obs.*—Note *wan-i-'rh*, accomplishments, such as music, archery, etc.

## EXERCISE XXXIX.

處。用有氣、說、運是事他 1  
功志都不好。他情那  
的氣、是關在的成一  
好肯他運我命了、件

1. That success of his is due to his luck. I do not attribute it to his luck; I think it was all due to his own merits, his determination and industry.

*Obs.* 1.—Not attribute: *lit.*, in my saying = opinion, it is not connected with luck. See *kuan* (63), to concern.  
*Obs.* 2.—All due: *lit.*, wholly is it that he has resolution-and-willingness-to-use-exertion's good points, or advantage.

理。自命都得福、作 2  
然所是禍、作善  
之定天這惡得

2. That good deeds bring happiness and evil deeds misfortune is a natural principle ordained by the laws of Heaven.

虧本賺的隸他 3  
空兒錢、米運打  
了。都連沒來直

3. He has not made anything on the consignment of rice that he brought from Chihli, and has even lost some of his capital.

*Obs.* 1.—Consignment: *lit.*, the from Chihli conveyed coming (*ti*) rice.  
*Obs.* 2.—Note that *tou* does not here mean all, but both: both the profits were absorbed, and some of the capital as well.

抱麼憑氣明、人可 4  
怨好、待不到雖惜  
總他行、底然那  
是怎任脾聰個

4. What a pity it is that although that man is intelligent, he has an impossible temper. No matter how well one treats him, he is sure to grumble (*lit.*, feel resentment).

*Obs.* 1.—No matter how: *jén p'ing*, you may as you please treat him well, etc.  
*Obs.* 2.—His temper: note that one can speak of a man's *p'i-ch'i* being good, or of his having no *p'i-ch'i*, eccentricities of character or temper, at all.

悔了不纔活人的天 5  
不病、然不動、得時氣  
來就趕吃身活候寒  
了。後有虧、子動兒冷

5. When the weather is cold, people must move about, and then their bodily health will not suffer; otherwise, when they get ill, they will repent in vain.

*Obs.* 1.—Note *kan*<sup>3</sup>, when, short for *kan tao*, when they arrive at.  
*Obs.* 2.—Repent in vain: *hou hui pu lai*; *lit.*, repentance won't come, there will be no result from repentance. *Lai* must here be treated as *hsing*, to succeed, to have good results, or some similar word.

命人家差捐了益事你 6  
 家兒使了若處情專  
 寒的這官干你上在  
 心恩不你的們用這  
 阿典是不銀老功不  
 疼麼辜正子人有相  
 的真負經給家甚干  
 要叫老當你花麼的

*Obs.* 1.—All that money: *jo kan*; *lit.*, as these ones. *Kan* (Radical 51) is explained in the native dictionaries to be equivalent in this combination to *ko*, one or ones; and by a process of amplification which it is not necessary here to go through, the two characters can be shown to mean as many as these or this. The expression is in common use colloquially, and may be positive as well as comparative, as *jo kan jên*, a whole lot of people.

*Obs.* 2.—As you should, properly: *chéng ching*; *lit.*, the straight length. Hence, the proper or direct route; morally, properly, respectably. Cf. *chéng ching jên*, a respectable person.

*Obs.* 3.—To estrange: *lit.*, cause people's hearts to be cold. *Han hsin*, a cold heart, refers to the coldness engendered by ingratitude.

6. What do you gain by devoting your energies to these undertakings which do not concern you? Your father spent all that money in buying you an official post, and yet you won't carry out your official duties as you should. Isn't this ingratitude for the goodness of your parents to you? You really estrange people [by your conduct]. The pain is unendurable (*lit.*, killing).

中真個餘用又生這 7  
 用是孩那功願極個  
 不子些其意靈學

7. This student is most intelligent, and, besides, is willing to exert himself. The rest of the children are really no good at all. (See 302).

活樣你候這了發你 8  
 不兒那兒個舊了臉  
 了。就個看時年福上

8. You are quite fat in the face. This time last year, to judge from your appearance, you could not live.

*Obs.* 1.—Fat in the face: *lit.*, your face has put forth happiness.

*Obs.* 2.—Last year: *lit.*, the old year; *chiu* often taking the place of *ch'ü*.

不的、是戶那開戶把 9  
 開。開活不廳罷。開廳

9. Open that window. The window is a fixture; it won't open.

*Obs.*—Fixture: *huo* can be used of anything that can be moved or taken to pieces; as, for instance, the stock of a gun, which is *huo ti*, can be taken off. The converse is *ssü ti*; *lit.*, dead, a fixture, or a dummy.

Turn the following into Chinese. (KEY, EXERCISE XXXIX.)

1. He has a very good disposition, and has not a grain of temper; how can any calamity befall him? Besides, he looks a prosperous man.

*Obs.*—He looks prosperous: *lit.*, growing has attained a very-much-possessing-prosperity's manner.

2. The *ming*<sup>4</sup> (fortune) of a man at his birth may be good or evil; and even *yün*<sup>4</sup> *ch'i*<sup>4</sup> (luck) is not all of one kind.

3. No matter what one does, one must have resolution, and then success is a matter of course. If a man has not the slightest

resolution, he need not think to make any way all his life.

*Obs.*—Way, progress: *chin yi*<sup>4</sup>; *lit.*, advancement [on the path of] gain, advantage. Note the tone.

4. Don't you make any mistake about that man. In speech and action he has plenty of "go," and is not in the least a "stick." He is exceedingly intelligent withal, and has lots of resolution. He is always at home, and won't go anywhere, being so very fond of work.

*Obs.* 1.—Don't make a mistake: *lit.*, him that man do not you wrongly regard (*ch'iao*).

*Obs.* 2.—"Go:" *huo tung*, lively movement; the converse of which is *sei yang*, inanimate, *lit.*, dead fashion.

5. You borrow other people's money, and he, fearing the payment of interest may cause you loss, pays it back for you. This is an advantage to you, and yet you resent his interference. Isn't this ingratitude for a well-intentioned [act] on his part, and won't it

disgust people with you ( estrange them)? If he finds it out (knows) by-and-by, and duns you for the money, you will certainly repent it.

*Obs.* 1.—Interference: *to shih*; *lit.*, many matters, a term applied to a busybody or a person who interferes in matters with which he has no concern.

*Obs.* 2.—Certainly repent: *chun shih hou hui ti*, it is assuredly a to-be-a-hereafter repented of *ti*, action, or some similar word; hereafter being rendered by *yao*, the sign of the future.

6. The doing of good or the doing of evil depends entirely on a man himself. An evildoer who repents and reforms (*hui<sup>3</sup> kai<sup>3</sup>*) is equally a good man.

*Obs.*—Depends on: *tsai*, is in, or rests with.

7. These different sorts are all good. Leave them. You can take the rest away; I don't want them.

8. This little dog is very quick; whatever I say he understands.

*Obs.*—Very quick: *hen yu ling hsing*; *lit.*, very much has an intelligent disposition or nature.

1059. 緊 *chin*<sup>3</sup>, tight; pressing. Also, extreme; hence, when used with *yao*<sup>4</sup>, to want, which may precede or follow it, important.

1060. 預 *yü*<sup>4</sup>, beforehand. When so used it is generally coupled with *hsien*<sup>1</sup>, before; it is also found in combination with the next character.

1061. 備 *pei*<sup>4</sup>, to prepare; ready.

1062. 通 *t'ung*<sup>1</sup>, passing from one point to another without hindrance; to understand.

1063. 共 *kung*<sup>4</sup>, collectively; together with.

1064. 合 *ho*<sup>2</sup>, united; agreeing with.

1065. Examples:—

很 <i>hén</i> <sup>3</sup>	不 <i>pu</i> <sup>4</sup>	個 <i>ko</i> <sup>4</sup>	備 <i>pei</i> <sup>4</sup>	沒 <i>mei</i> <sup>2</sup>	去 <i>ch'ü</i> <sup>4</sup>	不 <i>pu</i> <sup>2</sup>
合 <i>ho</i> <sup>2</sup>	通 <i>t'ung</i> <sup>1</sup>	道 <i>tao</i> <sup>4</sup>	馬 <i>ma</i> <sup>3</sup>	有 <i>yu</i> <sup>3</sup>	屋 <i>wu</i> <sup>1</sup>	要 <i>yao</i> <sup>4</sup>
意 <i>i</i> <sup>4</sup>	通 <i>t'ung</i> <sup>1</sup>	兒 <i>'rh</i>	預 <i>yü</i> <sup>4</sup>	預 <i>yü</i> <sup>4</sup>	子 <i>tzü</i>	緊 <i>chin</i> <sup>3</sup>
正 <i>chêng</i> <sup>4</sup>	共 <i>kung</i> <sup>4</sup>	通 <i>t'ung</i> <sup>1</sup>	備 <i>pei</i> <sup>4</sup>	先 <i>hsien</i> <sup>1</sup>	預 <i>yü</i> <sup>4</sup>	趕 <i>kan</i> <sup>3</sup>
合 <i>ho</i> <sup>2</sup>	三 <i>san</i> <sup>1</sup>	不 <i>pu</i> <sup>4</sup>	下 <i>hsia</i>	告 <i>kao</i> <sup>4</sup>	備 <i>pei</i> <sup>4</sup>	緊 <i>chin</i> <sup>3</sup>
式 <i>shih</i> <sup>4</sup>	十 <i>shih</i> <sup>2</sup>	通 <i>t'ung</i> <sup>1</sup>	馬 <i>ma</i> <sup>3</sup>	訴 <i>su</i> <sup>4</sup>	好 <i>hao</i> <sup>3</sup>	送 <i>sung</i> <sup>4</sup>
	個 <i>ko</i> <sup>4</sup>	路 <i>lu</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>	我 <i>wo</i> <sup>3</sup>	了 <i>liao</i>	信 <i>hsin</i> <sup>4</sup>

It does not matter; it is not important.

Send the letter as quickly as possible.

Is the room prepared?

Tell me beforehand.

Get the horse ready; saddle the horse (not harness him, for which see 770).

Have the horse ready.

*Obs.*—Note the difference; *hsia* has here the force of to be in waiting.

Can one get through by this road?

No thoroughfare.

Altogether thirty.

Very much to my liking.

*Obs.*—We can say also *ho wo ti i*.

It just suits.

*Obs.*—*Lit.*, exactly agrees with the pattern.

1066. 除 *ch'u*<sup>2</sup>, to take away; to subtract from. With *fei*<sup>1</sup> (Radical 175), except.

1067. 剩, 贖 *shêng*<sup>4</sup>, to remain, as the balance of a sum. The second is the correct character, though the first form is generally used.

1068. 盈 *ying*<sup>2</sup>, excess; overplus.

1069. 像 *hsiang*<sup>4</sup>, properly, a figure resembling; to resemble; to seem like.

1070. 似 *ssü*<sup>4</sup>, *shih*<sup>4</sup> (differently pronounced under different circumstances), resembling.

1071. Examples:—

非 <i>fei</i> <sup>1</sup>	的 <i>ti</i>	子 <i>tzü</i>	流 <i>liu</i> <sup>2</sup>	盈 <i>ying</i> <sup>2</sup>	一 <i>i</i> <sup>4</sup>	除 <i>ch'u</i> <sup>2</sup>
他 <i>t'a</i> <sup>1</sup>	老 <i>lao</i> <sup>3</sup>	長 <i>chang</i> <sup>3</sup>	水 <i>shui</i> <sup>3</sup>	餘 <i>yü</i> <sup>2</sup>	千 <i>ch'ien</i> <sup>1</sup>	了 <i>liao</i>
去 <i>ch'ü</i> <sup>4</sup>	子 <i>tzü</i>	得 <i>tê</i>	似 <i>shih</i> <sup>4</sup>	花 <i>hua</i> <sup>1</sup>	銀 <i>yin</i> <sup>2</sup>	花 <i>hua</i> <sup>1</sup>
不 <i>pu</i> <sup>4</sup>	照 <i>chao</i> <sup>4</sup>	很 <i>hên</i> <sup>3</sup>	的 <i>ti</i>	錢 <i>ch'ien</i> <sup>2</sup>	子 <i>tzü</i>	費 <i>fei</i> <sup>4</sup>
行 <i>hsing</i> <sup>2</sup>	像 <i>hsiang</i> <sup>4</sup>	像 <i>hsiang</i> <sup>4</sup>	這 <i>ché</i> <sup>4</sup>	好 <i>hao</i> <sup>3</sup>	沒 <i>mei</i> <sup>2</sup>	下 <i>hsia</i> <sup>4</sup>
	除 <i>ch'u</i> <sup>2</sup>	他 <i>t'a</i> <sup>1</sup>	孩 <i>hai</i> <sup>2</sup>	像 <i>hsiang</i> <sup>4</sup>	有 <i>yu</i> <sup>3</sup>	剩 <i>shêng</i> <sup>4</sup>

After deducting the expenditure there remains a balance of *Tls.* 1,000.

There is no surplus (nothing over).

To spend money as fast as water flows; money goes as water flows.

*Obs.*—Note that *ssü* is always pronounced *shih* when followed by *ti*.

This child is very like his father.

To photograph.

Except he goes, it won't do.

1072. 橫 *hêng*<sup>2</sup>, horizontal, as opposed to perpendicular.



1073. 豎, 豎 *shu<sup>4</sup>*, perpendicular, as opposed to horizontal.

1074. 傷 *shang<sup>1</sup>*, of a man's person or feelings, to wound; to injure. Also of many things beside, animate and inanimate.

1075. 棚 *p'eng<sup>2</sup>*, a mat-shed; a pent-house; an awning.

1076. 搭 *ta<sup>1</sup>*, to place on; to pile up; to put up. Also, to join, as a party of people; to add.

1077. Examples:—

個 <i>ko</i>	傷 <i>shang<sup>1</sup></i>	的 <i>ti</i>	去 <i>ch'ü<sup>4</sup></i>	兒 <i>'rh</i>	豎 <i>shu<sup>4</sup></i>	把 <i>pa<sup>3</sup></i>
涼 <i>liang<sup>2</sup></i>	心 <i>hsin<sup>1</sup></i>	牛 <i>niu<sup>2</sup></i>	我 <i>wo<sup>3</sup></i>	上 <i>shang<sup>4</sup></i>	起 <i>ch'i<sup>3</sup></i>	這 <i>ché<sup>4</sup></i>
棚 <i>p'eng<sup>2</sup></i>	夏 <i>hsia<sup>4</sup></i>	受 <i>shou<sup>4</sup></i>	打 <i>ta<sup>3</sup></i>	人 <i>jén<sup>2</sup></i>	來 <i>lai<sup>2</sup></i>	一 <i>i<sup>4</sup></i>
好 <i>hao<sup>3</sup></i>	天 <i>t'ien<sup>1</sup></i>	傷 <i>shang<sup>1</sup></i>	傷 <i>shang<sup>1</sup></i>	家 <i>chia<sup>1</sup></i>	橫 <i>hêng<sup>2</sup></i>	根 <i>kên<sup>1</sup></i>
搭 <i>ta<sup>1</sup></i>	搭 <i>ta<sup>1</sup></i>	我 <i>wo<sup>3</sup></i>	了 <i>liao</i>	過 <i>kuo<sup>4</sup></i>	在 <i>tsai<sup>4</sup></i>	木 <i>mu<sup>4</sup></i>
船 <i>ch'uan<sup>2</sup></i>	一 <i>i<sup>2</sup></i>	很 <i>hên<sup>3</sup></i>	他 <i>ta<sup>1</sup></i>	不 <i>pu<sup>2</sup></i>	道 <i>tao<sup>4</sup></i>	頭 <i>t'ou<sup>2</sup></i>

Set that log of wood upright; people can't pass when it is lying across the road.

I have wounded his cow.

To suffer injury (of persons or things).

I am very distressed in mind.

In summer it is a good thing to put up an awning.

To take passage on board a ship.

1078. 準 *chun<sup>3</sup>*, to adjust; to equalise. Hence, a rule; accurate; accuracy; certain; sure. The character is interchangeable with *chun<sup>3</sup>* (567), but the latter is the form in more common use.

1079. 勢 *shih<sup>4</sup>*, property; power; authority; hence, power to change. Also, appearance of power; aspect; condition.

1080. Examples:—

派 <i>p'ai<sup>4</sup></i>	一 <i>i<sup>2</sup></i>	二 <i>érh<sup>4</sup></i>	兩 <i>liang<sup>3</sup></i>	有 <i>yu<sup>3</sup></i>	他 <i>ta<sup>1</sup></i>
兒 <i>'rh</i>	座 <i>tso<sup>4</sup></i>	分 <i>fên<sup>1</sup></i>	銀 <i>yin<sup>2</sup></i>	我 <i>wo<sup>3</sup></i>	的 <i>ti</i>
不 <i>pu<sup>4</sup></i>	廟 <i>miao<sup>4</sup></i>	隨 <i>sui<sup>2</sup></i>	子 <i>tzü</i>	的 <i>ti</i>	天 <i>t'ien<sup>1</sup></i>
小 <i>hsiao<sup>3</sup></i>	的 <i>ti</i>	勢 <i>shih<sup>4</sup></i>	總 <i>tsung<sup>3</sup></i>	準 <i>chun<sup>3</sup></i>	平 <i>p'ing<sup>2</sup></i>
呢 <i>ni</i>	勢 <i>shih<sup>4</sup></i>	這 <i>ché<sup>4</sup></i>	差 <i>ch'a<sup>4</sup></i>	一 <i>i<sup>4</sup></i>	沒 <i>mei<sup>2</sup></i>

His balance is not so true as mine; it is invariably two candareens out on every tael.

Obs.—*T'ien-p'ing*, a balance for weighing silver (see 326). Note *ch'a<sup>4</sup>* (see 1005).

According to circumstances.

This is an imposing looking temple.

Obs.—*Lit.*, this temple's *shih p'ai-'rh*, distributed appearance (=the way in which it is laid out), is not small. The term can be applied to persons, also to any pageant or procession, such as a funeral *cortège*, a wedding, etc.

## EXERCISE XL.

叫橫的有要來兒你1  
你豎事緊緊都來天  
去。得情急若不天

1. Whether you come every day or not is of no consequence. If there be anything of pressing importance you will have to be sent for in any case.

Obs. 1.—In any case: *hêng shu* (here read *hêng<sup>3</sup> shih*); *lit.*, horizontally or perpendicularly, whichever way you take it,

Obs. 2.—Note the force of *lai* and *ch'ü*, showing that the person addressed is at the moment at the place to which he will have to come when sent for. Emphasise *chiao*.

不的、像的不的可2  
像住馬式像那惜  
樣着棚樣房房他  
兒。很似好子子蓋

2. It is a pity that he has built that house so unlike what a house ought to be. It looks just like a stable, and is by no means a seemly place for him to live in.

Obs. 1.—Looks just like: *hao = hên*. Note the object resembled between *hsiang* and *shih*, the two words which combine to produce our verb resemble; the latter had better be translated as a noun, *q.d.*, much like a horse-shed's likeness.

Obs. 2.—A stable is commonly called *na hao* (858), *na p'êng* being, strictly speaking, a lean-to without doors or windows.

Obs. 3.—Seemly or suitable: not like the appearance, *q.d.*, that a house in which he lives should have.

四下了百通有房那3  
五賸人多共多子、一  
十還住間、有少通所  
間。有的除一間、共兒

3. How many *chien*<sup>1</sup> are there in that house (or, block of buildings)? There are altogether more than a hundred; some forty or fifty over and above what people are living in.

Obs. 1.—House: note that *i so fang-tzŭ* means the whole of the rooms or separate buildings forming one block, courtyard, or set of courtyards comprising one establishment; *i tso fang-tzŭ* would be one building, as, for instance, that on one side of a courtyard, but the expression is not common.

Obs. 2.—*Chien* is not, strictly speaking, the numerative of rooms or houses, but is a noun indicating a certain space measurement. Chinese houses are not spoken of, as containing so many rooms, but so many *chien*, the *chien* being the space between any four of the pillars that support the roof; thus, if we spoke of a *ssü chien wu-tzŭ* or *ssü chien fang-tzŭ*, we should mean that there were four such spaces in the room or house, or, in other words, that the roof was supported by ten pillars, five on a side; a house of 100 *chien* would be a house that contained 100 such spaces, irrespective of the number of rooms. The student is requested to modify the rendering given of *chien* in 47 in accordance with the above explanation: *yi chien fang-tzŭ* is not a house irrespective of the number of *chien* it contains (which is *yi tso fang-tzŭ*), but a house of one *chien*.

Obs. 3.—Over and above: *lit.*, having excluded the persons inhabiting ones, below remaining still are there 40 or 50 *chien*.

餘。銀 一 下 還 外 兩 來、我 4  
子 二 賸 賬 欠、銀 有 合  
的 千 還 之 除 子 一 算  
盈 兩 有 外、了 的 萬 起

Obs. 1.—What is due to me: *wai ch'ien*; *lit.*, outside owings, the converse of which is *ch'ien wai*.  
Obs. 2.—After paying: read *huan*<sup>2</sup>, not *han* or *hai*.

4 I put the total of what is due to me at ten thousand taels, and after paying my own debts I shall have a credit balance of one or two thousand taels.

我 的 過 賬 倒 沒 的 我 5  
傷 日 這 目 賸 有 錢 月  
心。子 種 不 下 盈 總 月  
真 樣 能 些 餘、不 兒  
叫 兒 還。個 反 殼、進

5. My monthly income is never sufficient, I have nothing left from it; on the contrary, I have some debts remaining that I cannot pay. I am sorely distressed at having to live in this way.

重。的 了、打 孩 那 把 放 有 6  
很 傷 着 子 小 他 槍、人

6. A man let a gun off and hit his little child, which he hurt very badly.

的。頭 下 的、頭 兒 門 7  
是 的 門 是 的 旁  
橫 木 上 豎 木 邊

7. The doorposts of a door are perpendicular; the [beams of] wood above and below the door are horizontal.

橫。的 的 是 情 那 東 在 8  
人 爲 在 的 都 西、地  
就 豎、面 活 是 說 下  
以 在 前 動 隨 橫、平  
爲 旁 直 話、勢 說 擱  
是 面 着 若 酌 豎、的

8. The direction of things laid flat will be said to be perpendicular or horizontal conditionally; if [the direction of] a thing lying end on to a person be held to be perpendicular, it will be regarded as horizontal by anyone whose face is turned at right angles to that of the first person.

Obs. 1.—Conditionally: *lit.*, on the ground laid flat of a thing the saying *hêng* and the saying *shu* are all 'according-to-the-case-and-considering-the-circumstances' *huo tung hua*, movable expressions.

Obs. 2.—End on: *lit.*, if that before [one's] face *chih*, in a right line, confronting, be *shu*, [whoever] *tsai*, may be, a side-facing man, then will regard it as *hêng*.

Obs. 3.—Held to be: *wei*<sup>2</sup>, to make of, as in *tso wei*.

Obs. 4.—Regarded: the same verb *wei* preceded by *i*, to use, here acting as the sign of the objective case of a noun, the object of *wei*, understood; *q.d.*, of the direction specified, the side-facing man makes horizontal=he regards it as horizontal. Treat *i wei* as the verb to regard, remembering that the object may either precede the combination or come between its two parts. It is equally correct to say *chê ko i wei shih hêng* and *i chê ko wei hêng*.

Turn the following into Chinese. (KEY, EXERCISE XL.)

1. I told you just now I had a very important matter to attend to, and that you were to get the horse ready saddled in waiting for me; and even at this hour you have not got it ready. If I don't scold you, you will put me in a temper, and if I do, it will look as if my temper was bad.

2. Our accounts must be gone into from end to end. Putting together what I have borrowed from you at different times, what does the total amount to? After deducting what I have repaid you, I estimate that I have a small sum over to the good.

Obs.—From end to end: *t'ung ch'ang*, the complete length (1062).

3. You have borrowed more than you have repaid. How can you have any balance to the good?

4. From your appearance I should say you were a very intelligent man, and yet (how) you don't know horizontal from perpendicular. I told you to hang up the drawings; the perpendicular ones to be hung at the two sides of the door, and the horizontal one over the top. You have hung them all wrong.

5. You hand this matter over to me to deal with. In any case I will manage it all right for you.

6. Say nothing about it. You managed that other affair in a way that distressed me very much. The last time I thought of putting up an awning (sky awning) I asked you to buy mats for me. To my surprise (who would think?), you were not in the least to be depended on (had not a grain of accuracy). You did not buy the articles, and I couldn't even catch a sight of your face.

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NOTE.—*Cho*<sup>3</sup> or *chao*<sup>3</sup> is written in the two different forms given in 45, but the second is that more commonly employed, except when *cho* signifies to command. It is especially used in this latter sense in Imperial Decrees, to express the "We will" of the Emperor. When preceding adjectives or adverbs, it is read both *cho* and *chao*. We have, for instance, *cho shih*, of that which is real and true, *bond fide*; *cho lo*, of the settlement of a doubt, claim, inquiry, etc.; but *chao chi*, anxious, duly eager, or over-eager, and from the latter, impatient. After verbs, when nothing intervenes, it is most commonly, almost universally, *cho*, as in *tsou cho*, going, *p'ao cho*, running; but if the auxiliary *té*, or *pu* representing *pu té*, come between it and the verb, it is invariably *chao*, as in *chao té chao*, has found or can find, *chao pu chao*, cannot find. In either case, whether *chao* or *cho*, after a verb its meaning is almost identical with that of *té*, which, again, as has been before observed, is often corruptly supplanted by *ti*. The probability is that the *ti* used now to produce what we call the inflection of the possessive case was originally *té*, and it is reducible to an equivalent of *té* in almost every construction in which we find it, except perhaps those which we should term adverbial; those, that is, where *ti* may be rendered by our terminations like as in *sailorlike*, or wise in *crosswise*. Even in these *té* would do their duty, but as the parallel constructions in classical written Chinese are formed by *jan*, thus, and there is between the primitive meaning of *jan* and that of *ti* a certain affinity, it may be safer to infer that in these *ti* figures in its earlier and uncorrupted sense. This was brightness, manifestness, like the white part of a target; hence, that which is evident. The word *jan*, originally the flashing of fire, came to mean *thus* by apparently a similar process.

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## CHINESE WEIGHTS AND MEASURES.\*

LENGTH.—As in England we commence with barleycorns, so in China have the natives started with a certain number of kernels of grain; whether disposed lengthwise or crosswise is disputed. One grain is held to make a *fên*<sup>1</sup> (分); 10 *fên* a *ts'un*<sup>4</sup> (寸), the Chinese inch; 10 *ts'un* a *ch'ih*<sup>3</sup> (尺), the Chinese cubit, coud, or foot; and 10 *ch'ih* a *chang*<sup>4</sup> (丈). The *ch'ih*, says the Chrestomathy, fixed by the Mathematical Board at Peking is 13.125 English inches, that used by tradesmen in Canton varies from 14.625 inches to 14.81 inches, and that employed by the engineers of public works is 12.7 inches, while that by which distance is usually measured is 12.1 inches nearly. The *li*<sup>3</sup> (里), or mile, is 1,897½ English feet; and 192½ *li* used to be reckoned for a degree of latitude or longitude. But the European mathematicians at the capital, deviating from their predecessors, divided the degree into 250 *li*, reducing it to 1,826 English feet, or the tenth part of a French league; and this, at present, is the established measure. Accordingly, the *li* is a little *more* than one-third of an English mile.

The *fên* may be taken as equivalent to a line in rough calculations; it is (calling the *ch'ih* 14.625 inches) exactly 1.015625 of the twelfth of an inch. The *ts'un* in Canton is equal to 1.21875 of an inch, or one inch and one-fifth. The *chang* is frequently used by carpenters and other artizans in measuring their work; its length of course depends on that of the *ch'ih* employed, but it is usually about 14.35 feet.

*N.B.*—The *chang* of the Foreign Trade Tariff of 1858 is 141 English inches; the *ch'ih*, 14.1 English inches.

LAND MEASURE.—Five *ch'ih*, Chinese feet, make one *pu*<sup>4</sup> (步), pace; 240 *pu*<sup>4</sup> one *mou*<sup>3</sup> (畝) or *mu*<sup>3</sup>—about one-sixth of an English acre; and 100 *mou* one *ch'ing*<sup>3</sup> (頃).

WEIGHT.—It must be borne in mind that, except copper cash, the Chinese have no current coin, and that, except where foreign coin is employed, all payments in silver are calculated with reference to weight. The maximum money weight is the *liang*<sup>3</sup> (兩), say ounce, commonly known as the *tael*, the subordinate divisions of which are the *ch'ien*<sup>2</sup> (錢) or mace, *fên*<sup>1</sup> (分), candarin, *li*<sup>2</sup> (釐), cash; the three last-named denominations respectively equalling the one-tenth, one-hundredth, and one-thousandth of the *liang*. The cash of the copper currency, which should properly be worth a tael a thousand, are spoken of as *tung*<sup>2</sup> (銅) *ch'ien*<sup>2</sup> or *ch'ien*, the latter term being moreover generic of money, like our word cash.

In what we should call avoirdupois, the weights to be remembered, in addition to the above, are the *chin*<sup>1</sup> (斤 or 筋) catty, or Chinese pound of 16 *liang* or ounces, the ounce being subdivided, as in money weight. The *chin* is equal to about 1½ lb. English, and 100 *chin* make the *tan*<sup>4</sup> (擔) or *shih*<sup>2</sup> (石), known by us as the picul=133½ lb. English. The characters *tan* and *shih* are used interchangeably at Peking, but the latter is never used with its proper sound, being called *tan*<sup>4</sup>, and almost invariably written 石.

\* Condensed from the "Chinese Chrestomathy," the highly valuable work compiled by the late Dr. BRIDGMAN,



PART IV.

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THE TEN DIALOGUES.

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### THE TEN DIALOGUES.

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#### DIALOGUE I.

1. What part of the country are you from, sir?

2. I am a T'ien-ching (Tientsin) man; may I ask your country?

3. I am a Chihli man too.

4. Ah! we are fellow-provincials, then.

5. Who is that gentleman?

6. He is a foreigner.

7. Do you know what brings him here?

8. I do not; you had better ask him himself.

9. May I ask what brings you to our country, sir?

10. I am in business.

11. What have you brought with you, sir?

12. Small things in the Japanese lacquer-ware way.

13. Oh! you are from Japan, sir?

14. Yes; I am a Japanese.

15. Indeed! I had been told that no one could get into Japan or out of it.

16. That difficulty did exist once, but of late the restrictions have been removed, and intercourse is an easier matter than it used to be.

17. Have any of our merchants gone over there yet?

18. There are some Chinese merchants and subjects there.

19. From what province of China do the majority of them go?

20. The greater part are from the provinces of Kwangtung and Fukien.

21. Do they do a large business?

22. Not very large, I should imagine.

2. 敝 <i>pi<sup>4</sup></i>	2. 領 <i>ling<sup>3</sup></i>	12. 洋 <i>yang<sup>2</sup></i>	19. 省 <i>shêng<sup>5</sup></i>	22. 只 <i>chih<sup>3</sup></i>
2. 津 <i>chin<sup>3</sup>, ching<sup>1</sup></i>	9. 駕 <i>chia<sup>4</sup></i>	12. 漆 <i>ch'i<sup>1</sup>, ch'ü<sup>4</sup></i>	20. 廣 <i>kuang<sup>3</sup></i>	

1. *Obs.*—What part: *kuei*, honourable, for the possessive pronoun of the second person.

2. *Obs.* 1.—I am: *pi*, vile, in ill condition, for the possessive of the first pronoun; my humble place is T'ien-chin or T'ien-ching. *Obs.* 2.—May I ask: *lit.*, I have not *ling*, received your instruction; you have not said whence you come.

4. *Obs.*—Fellow-provincials: *hsiang*, properly, -village; both the speakers are men of the province of Chihli.

8. *Obs.*—Himself: *lit.*, him, the individual man.

9. *Obs.*—Sir: *tsun chia*; *lit.*, honoured chariot.

12. *Obs.* 1.—Japanese: *tung yang*; *lit.*, the eastern sea; the sea or ocean; hence, foreign. *Obs.* 2.—Lacquer-ware: *ch'i*, the gum with which lacquerware is covered.

15. *Obs.*—No one: *nan*, difficult, is as often as not used for impossible.

16. *Obs.* 1.—Did exist: *t'ou li*, in the beginning, formerly, *ch'io*, notwithstanding, [however easy now, it was] nevertheless difficult. *Obs.* 2.—Removed: *k'ai*, to open, *chin*, the prohibitions; hence, the state of things is *hao hsieh'rh*, somewhat better.

19. *Obs.*—Province: *shêng*, of which there are 18 in China.

20. *Obs.*—Kwangtung: *kuang*, broad.

22. *Obs.*—I should imagine: *chih p'a*; *lit.*, I only fear.



23. Why not? haven't they money?  
 24. Well, I should say not much.  
 25. Why do they go to Japan, then, if they haven't money?  
 26. Most of them have accompanied Europeans.  
 27. What do Europeans carry them with them for?

28. 作 *tsò*<sup>4</sup>

28. *Obs.* 1.—Act as: *tsò* is but another form of *tsò* (see Part III, 60). *Obs.* 2.—Brokers: *ching*, in the sense of to pass through, *shou*, the hand.

30. *Obs.*—Confidence: *hsiang hsin*, reciprocal trust, faith, or belief in each other (*pi tz'ü*).

28. It is to take charge of their honges and to act as brokers for them.  
 29. Do they get on well with the Japanese?  
 30. Neither has much confidence in the other, I imagine.

30. 異 *i*<sup>4</sup>

## DIALOGUE II.

1. Is not the horse you are riding, sir, a horse of our country here?  
 2. Yes; it was bought in your country.  
 3. Who bought it for you?  
 4. The people in the horse-yard chose it for me.  
 5. How much did they ask you for him?  
 6. They asked thirty taels.  
 7. Did you give it?  
 8. I did not; I thought they asked too much.  
 9. And how much did you give?  
 10. I closed with them for twenty-two taels.  
 11. The horse was mine once.  
 12. Was he really? why did you sell him?

1. 納 *na*<sup>4</sup>20. 嘆 *ai*<sup>1</sup>20. 呀 *ya*<sup>1</sup>20. 久 *chiu*<sup>3</sup>

1. *Obs.*—Sir: *ni-na*. See *nin*, above (Part III, 640).

9. *Obs.*—And how much: [though you did not give what they asked] *tao ti*, in the end, etc.

19. *Obs.* 1.—Father died: *hsien fu*, my late father, *ch'ü*, departed from, *shih*, the world. *Obs.* 2.—Gave up: *ko hsia*, laid down, the appointment. *Obs.* 3.—Look after: *liao li*; the first word signifying here the calculation, the second the administration, required in *chia wu*, household business.

20. *Obs.* 1.—Dear me! *ai ya*. *Obs.* 2.—Your father: *ling tsun*; both words signifying honourable. *Obs.* 3.—Long: *jih-tzä chiu*, days long enduring.

22. *Obs.* 1.—His illness: *t'a-na*, like *ni-na*, a respectful form; pronounced *t'an-na*. *Obs.* 2.—Took charge: *chao ying*, looked to everything, and met every requirement.

23. He was able to attend to his affairs in-doors, though he could not go out.

24. Should you have remained in office had you not lost your father?

25. I might have remained or I might not; I am not sure.

26. How not sure?

27. I would have staid in the place if there had been more to be made out of it.

28. Did your salary in it not cover your expenses?

29. Well, it did; still a little addition was required to make one comfortable.

30. Don't think it odd if I say that you were wrong to give up your place?

31. Why, what do you think I ought to have done?

32. Is not His Excellency WANG your connexion by marriage?

33. More; he is my blood relation.

34. Better still; was not he made Governor of a province the other day?

35. He was; Governor of HOBAN. But what do you imply by your question, sir?

36. My idea is that were you still in public employ His Excellency WANG would beyond doubt be willing to give you a lift.

37. You are wrong; he never liked me.

38. That's all imagination; what evidence have you that he did not?

39. The last time he left home I asked him to take me with him.

40. And what answer did he make?

41. He said, "If there were not another man in the world, I wouldn't have you."

27. 項 *hsiang*<sup>4</sup> 28. 墊 *tien*<sup>4</sup> 32. 王 *wang*<sup>2</sup> 34. 撫 *fu*<sup>2</sup> 36. 拔 *pa*<sup>2</sup>  
28. 賠 *p'ei*<sup>2</sup> 31. 依 *i*<sup>1</sup> 32. 戚 *ch'i*<sup>4</sup> 36. 提 *t'i*<sup>2</sup> 38. 證 *cheng*<sup>4</sup>

23. *Obs.*—He: note that a son cannot speak of his father as *t'a*.

24. *Obs.*—Remained in office: *tang*<sup>2</sup>, here to perform.

25. *Obs.*—*To-shao ch'ien*: in Peking as often pronounced *to-rh ch'ien*.

27. *Obs.*—More to be made: *hsiang*, properly, the neck; items; subdivisions. *Tê hsiang*, the items, sums, obtained; specially used of the profits or pickings of an office.

28. *Obs.*—Cover expenses: *p'ei*, to make up a deficiency, but, popularly, to lose money; *tien*, to advance money. *P'ei tien*, to lose the advances made.

29. *Obs.*—Well: [though I could have wished more] *tao*, yet, I had not to *p'ei tien*.

30. *Obs.* 1.—Think it odd: *kuai*, to be angry with. *Obs.* 2.—Were wrong: in laying down your office you were *pu tang*<sup>1</sup>, not right.

31. *Obs.*—You think: *i*, to follow, to lean against, according to; *lit.*, in that case, according to your idea, [you would have] *chiao*, caused me to do what?

32. *Obs.* 1.—His Excellency: WANG *ta-jên*; the two last words make an honourable appellative proper to a large number of officials whom, however, we should not style Excellency. *Obs.* 2.—Connexion: *ch'in ch'i*, related by marriage. Emphasise *ch'in*.

34. *Obs.*—Made governor: *fang*, to let go (in the higher grades of office, to appoint), *hsün fu*, the former character signifying to go rounds, as a watch; the latter, to soothe, to conciliate. Under the present dynasty, the chief authority over a single province, with a few exceptions.

35. *Obs.*—Imply by your question: *lit.*, what is your lofty view, the view of your superior intelligence?

36. *Obs.*—Give you a lift: *t'i*, to lift or pick up, *pa*, to pluck or pull up; *t'i* also means to mention or allude to (see Dialogue IV, 81). *T'i pa*, to help on anyone in preference to others; to show preference to.

37. *Obs.*—Never liked: he heretofore has not *hsi huan*, rejoiced in, me.

38. *Obs.*—Evidence: *lit.*, what is a *tui chêng*? the latter word (*chêng*) signifying witness, that *tui*, accords with, what you advance.

39. *Obs.* 1.—Last time: *shang tz'ü*, the time, or turn, last above the present. *Obs.* 2.—Left home: *lit.*, went outside; said of anyone going to some distance to trade, on duty, etc.

42. Dear me! was there any reason for such sternness?

43. He can't bear me because I was idle and extravagant when I was young.

44. Oh! be easy about that. Bygones are bygones. His Excellency surely doesn't continue to bear you such illwill now.

45. You don't know; he said more than what I have told you.

46. But not that he would never forgive you?

47. He said that no matter what luck he might have, he would never show me any favour again.

48. What a pity that with such an opportunity as this you shouldn't be able to avail yourself of it.

49. There is no help for it; it's no one's fault but my own that I did not make better use of my time long ago.

50. Did your father's property all come to you, or was it divided?

51. Not all to me; my two brothers, elder and younger, have each a share.

52. Has your elder brother a larger share than the rest?

53. No; it is equally divided amongst the three of us.

54. What sort of property was it, money?

55. There was some ready money and some house property, and business as well.

56. How came the house to you when you were not the eldest son?

57. While my father was alive my eldest brother always looked after the shop.

58. Oh! and you live in the house to take care of your mother?

59. Exactly, my younger brother being also away from home; he has got a private secretary's place somewhere or other.

43. 恨 <i>hén</i> <sup>4</sup>	44. 唉 <i>ai</i> <sup>1</sup>	46. 宥 <i>yu</i> <sup>4</sup>	50. 歸 <i>kuei</i> <sup>1</sup>	58. 伺 <i>ts'ü</i> <sup>1</sup>
43. 勤 <i>ch'in</i> <sup>2</sup>	44. 既 <i>chi</i> <sup>4</sup>	48. 機 <i>chi</i> <sup>1</sup>	53. 均 <i>chün</i> <sup>1</sup>	59. 幕 <i>mu</i> <sup>4</sup>
43. 儉 <i>chien</i> <sup>2</sup>	44. 咎 <i>chiu</i> <sup>1 4</sup>	49. 息 <i>hsi</i> <sup>1 2</sup>	54. 哪 <i>na</i> <sup>3</sup>	

43. *Obs.* 1.—Can't bear: *hén*, to hate, to be wrath with. *Obs.* 2.—Idle: was not *ch'in*, diligent, and *chien*, economical.

44. *Obs.* 1.—Oh! *ai*, an interjection. *Obs.* 2.—Bygones: *chi*, of time that is past; since. *Chi wang*, as to what is past, or, since the thing is past, *pu chiu*<sup>1</sup>, there is no fault [imputed].

46. *Obs.*—Forgive: *yu*, to forgive; *k'uan yu*, to have the liberality to forgive.

47. *Obs.*—Luck: *lit.*, no matter what share of promotion, wealth, etc., he might reach.

48. *Obs.*—Opportunity: *chi*, motive power, *hui*, to meet, to come across; the meeting with the motive power that will accomplish a certain object in view.

49. *Obs.*—Better use: *hsi*, properly, rest; the profit, interest, accruing on money put out. *Ch'u hsi*, to make profit, or the profit made; colloquially, seldom used except in a moral sense. Emphasise *ch'u*.

50. *Obs.*—All come: *chuan*, exclusively, *kuei*, to revert to.

53. *Obs.*—Equally; *chün*, in even shares.

54. *Obs.* 1.—Was it: *na*, an interrogative particle. *Obs.* 2.—Property: *ch'an yeh* may mean land, house, or business.

56. *Obs.* 1.—The house: *lit.*, the dwelling-house below your person. *Obs.* 2.—Eldest: *chang*<sup>2</sup>; cf. *chang pei*, an elder generation.

57. *Obs.*—Alive: *tsai*, existing.

58. *Obs.* 1.—Take care of: *ts'ü hou*, to wait on; both words meaning to wait, to wait for. *Obs.* 2.—Your mother: *ling t'ang*; the latter word, properly a hall, being elliptically used for *hsüan t'ang*, a poetical term for mother.

59. *Obs.*—Private secretary: *mu*, properly, a curtain or screen, behind which the secretary would sit, his employer being in court. The term has a classical origin.

## DIALOGUE III.

1. Come here, somebody !  
 2. Here, sir ! what did you want, sir ?  
 3. Who are you ?  
 4. My name is LAI-FU.  
 5. What is your surname ?  
 6. My surname is CHANG.  
 7. What do you do here ?  
 8. I came to do my elder brother's work.  
 9. Who is your elder brother ?  
 10. My brother's name is LAI-SHUN.  
 11. What, the LAI-SHUN who looks after the library ?  
 12. Yes ; the same.  
 13. How came he to go away without asking leave ?  
 14. He thought he oughtn't to trouble you about leave, sir, when you were unwell.  
 15. Why couldn't he wait till I was well again ?  
 16. He was wanted at home on very particular business.  
 17. What particular business ?  
 18. His mother was very ill.  
 19. If so, why should you and he have changed places ?
20. He went because father desired it, and I came for fear your work might not be done, sir.  
 21. Well, be all that as it may, servants should never leave the house without asking leave.  
 22. Don't be hard on my brother, sir, pray ; he will be back soon.  
 23. Is your house far from this ?  
 24. I should not call it very far.  
 25. What do you mean by not very far ?  
 26. It's not more than four *li* at the most ; it's in the Eastern Division too.  
 27. Well, in the meanwhile you can go home.  
 28. Must my brother come back directly ?  
 29. It will do if he is here by to-night.  
 30. Oh, here is LAI-SHUN himself !  
 31. Ah ! tell him to come here. You can go.  
 32. You have no further orders for me, sir ?  
 33. None whatever ; you go. Here, LAI-SHUN !  
 34. I have made a sad mistake, sir, but I hope you will forgive me.

8. 哥 *ko*<sup>1</sup>13. 假 *chia*<sup>4</sup>21. 勿 *wu*<sup>4</sup>22. 饒 *jao*<sup>3</sup>23. 離 *li*<sup>2</sup>34. 恕 *shu*<sup>4</sup>

4. *Obs.*—My name : *hsiao li*, the little one ; servants so style themselves to their masters ; in a court, prisoners and witnesses do the same. Differently used farther on, in Part V, Lesson LXXXVII.

8. *Obs.*—Elder brother : *ko-ko* ; borrowed from the Manchu language. Notice *t'i* first as the preposition instead of, and then as the verb to replace, or to do instead of.

13. *Obs.*—Ask leave : *chia*, to rest, to take a holiday ; not to be confounded with *chia*, false. *Kao chia*, to give notice of leave.

14. *Obs.*—He oughtn't : *pu pien*, it was not expedient, convenient, befitting, that he should.

19. *Obs.*—If so : since it is *chê-mo cho*, thus.

21. *Obs.*—Be all that : *wu*<sup>4</sup>, a negative imperative particle ; *lit.*, of other matters, before [I speak of this most essential matter] do not speak. Colloquially, *wu*<sup>3</sup>.

22. *Obs.*—Don't be hard : *jao*, to forbear, to pardon, to excuse. See Part III, Exercise XXXII, 8, *Obs.* 1.

23. *Obs.*—Far from : *li*, to separate ; hence, from ; is your house from this far or near ?

27. *Obs.*—In the meanwhile : *hsien*, before your brother comes.

28. *Obs.*—Directly : *chiu*, now.

34. *Obs.*—Forgive me : *k'uan shu*. *Shu*, properly, to forbear doing to others what one does not wish done to oneself ; hence, to show mercy.

35. It was a mistake indeed ; why did you go out without saying a word to me ?

36. You were not well, sir, and they were pressing me for the money.

37. Who were *they*, and what was *the* money ?

38. The shop, sir, where I bought the table for you the other day wanted to be paid for it.

39. Isn't that shop in the Western Division ?

40. No, sir ; outside the walls.

41. Outside the walls ! near which gate ?

42. I don't know much about the town outside the walls, sir.

43. But you know whether the shop was north or south of this, don't you ?

44. Oh ! I remember ; it's outside the Anting Gate.

45. There's something I don't quite understand in all this.

46. What is it you don't understand, sir ?

47. You have got to speak the truth, mind.

48. I shouldn't venture to tell you a lie, sir.

49. Halloo ! who is it that's making such a noise in the court ?

50. Shall I go out and see, sir ?

51. No, you needn't go. Shut (let down) the window.

52. Dear me ! what can the matter be ? there's someone coming rushing into the house.

53. Why, you are a waggoner, are you not ? what do you mean by rushing in in this way ?

54. Oh, sir ! my humble service to you ; I want you to stand my friend, sir.

55. What do you mean ?

56. Oh, sir ! justice, if you please ; I've been thrashed and I've lost my money.

57. And what have I to do with your thrashing or your losses ?

58. If you have nothing to do with it, sir, your servant has, at any rate.

59. Which servant ? what, LAI-SHUN here, perhaps ?

60. Ah ! yes, indeed ; that is the man ; I didn't notice him before.

61. What has he had to do with you ?

62. He hasn't paid me my fare.

63. Your fare from the Northern Division ?

64. Northern Division ? I belong to an inn at Foal's Bridge.

65. Dear, dear ! this really requires explanation ; take care what you say.

48. 敢 *kan*<sup>3</sup>

54. 噯 *ai*<sup>1</sup>

55. 伸 *shén*<sup>1</sup>

64. 駒 *chū*<sup>1</sup>

49. 院 *yüan*<sup>4</sup>

54. 磕 *k'o*<sup>1</sup>

57. 與 *yü*<sup>3</sup>

65. 噯 *hai*<sup>1</sup>

52. 闖 *ch'uang*<sup>3</sup>

56. 挨 *ai*<sup>2</sup>, *'ai*<sup>3</sup>

57. 何 *ho*<sup>3</sup>

65. 詳 *hsiang*<sup>3</sup>

36. *Obs.*—Pressing: *lit.*, they were impatient in the matter of (*yü*) from me wanting money.

48. *Obs.*—Venture: *kan*, to dare.

49. *Obs.*—Court: *yüan*, an enclosure surrounded by walls ; the open spaces between the buildings in a Chinese house are so called.

52. *Obs.* 1.—Dear me ! *ai*<sup>1</sup>, here an interjection indicative of surprise or regret. *Obs.* 2.—Rushing in : *ch'uang*<sup>3</sup>, to burst a way into ; said of man or beast. In Peking, *ch'uang*<sup>4</sup>.

54. *Obs.* 1.—Oh, sir ! *ai*, a mere exclamation. *Obs.* 2.—Humble service : *k'o*, to knock, *t'ou*, the head ; perform a kotow. *Obs.* 3.—Stand my friend : *lit.*, I pray you, sir, to *tsao chu*, to play the master, to manage my business for me.

56. *Obs.* 1.—Have been thrashed : *'wai* ; originally, to beat ; more commonly, side by side with. In northern mandarin, to suffer, to be the recipient of ; hence, when with other verbs, what we should call a sign of the passive. *Obs.* 2.—Justice : *lit.*, I pray you, sir, *shén*, stretch out so as to straighten, *yüan*, my wrong.

57. *Obs.*—To do with : *yü*, with ; your loss of money, etc., has with me, *ho kan*, what connexion or concern ?

64. *Obs.*—Foal's Bridge : *chü*, a horse, an ass, or a mule, not full grown. Ma-chü Ch'iao is a village a few miles east of Peking.

65. *Obs.* 1.—Dear, dear ! *hai*, an interjection. *Obs.* 2.—Explanation : *lit.*, this *hai*, still, requires *hsiang hai*, explicit and minute explanation.

66. You may take my leg off, sir, if I say a word that's not true.
67. What time did you start this morning?
68. The cart was put to at cock-crow.
69. Had you one beast or two?
70. A pair; we were to go quick.
71. Had you no passenger but LAI-SHUN here?
72. There was a companion of his as well.
73. And which of the two was it that proposed to go so fast?
74. LAI-SHUN hired the cart, and when he came to hire it he said that if I made haste he would pay me something extra.
75. What did you and he agree should be the fare?
76. It was settled that I was to have five *tiao*.
77. Including the extra charge for speed?
78. Yes, the extra fare included; I never take in anybody.
79. Oh! the fare is fair enough; was it about this you came to blows?
80. We didn't come to blows at all.
81. What! didn't you say just now that you had a thrashing?
82. Yes; but it was not LAI-SHUN that thrashed me.
83. Who then?
84. A number of people; I don't know any one of them.
85. What, a lot of people headed by LAI-SHUN?
86. No, no; LAI-SHUN did not bring anyone.
87. They were thieves then?
88. No, not thieves either. Oh dear! it's a long story to tell.
89. Well, but you have got to tell it, whether it be long or short.
90. Oh, sir! please pay me the fare that's due to me and I'll go about my business.
91. Not so fast; I want to clear up this business.
92. It's not worth taking up your time, sir.
93. Don't you trouble yourself about that; all you've got to do is to answer my questions.
94. Well, sir, what do you want me to tell you?
95. Is CHANG LAI-SHUN here a Foal's Bridge man?
96. His father is a market-gardener outside the village.
97. Oh! then of course LAI-SHUN is an old acquaintance of yours?
98. I used to see him when he was quite a little fellow playing about the streets.

72. 伴 *pan*<sup>4</sup>74. 加 *chia*<sup>3</sup>79. 架 *chia*<sup>4</sup>88. 啲 *yo*<sup>3</sup>91. 晰 *hsi*<sup>1</sup>96. 園 *yüan*<sup>2</sup>70. *Obs.*—*Wei*<sup>4</sup>, for, going quickly.72. *Obs.*—Companion: *pan*, a partner, an associate.74. *Obs.*—Extra: *chia*, to add to; *lit.*, he said if I made haste he could add some cash.78. *Obs.*—Take in: *no* (see Part III, 597).79. *Obs.*—Came to blows: *chia*, properly, a frame; to ward off blows; with *ta*, to fight, with arms or without.88. *Obs.*—Oh dear; *ai yo*, an interjection.91. *Obs.*—To understand: *hsi*, bright, clear; I must *fên hsi*, distinguish one part from another, *ming-pai*, clearly.93. *Obs.*—All you have to do; *chih*, only; I only require that when I ask you something you say that something.96. *Obs.*—Gardener; *yüan*, a garden; his father keeps (*lit.*, opens) a *ts'ai yüan*, vegetable garden, as distinct from *hua yüan*, a flower garden, *kuo mu yüan*, an orchard.

99. Was he honest as a boy, or the reverse?

100. Sir, I had rather not tell tales of anybody.

101. But I don't want you specially to tell tales; you can tell me any good you know of him, can't you?

102. Sir! please pay me my fare and let me go about my business.

103. Well, tell me; where did the people come from who fell upon you?

104. They belonged to a tea-house on the road.

105. How far from the city?

106. Not far; just outside the Sha-wo Gate.

107. And LAI-SHUN had some tea there?

108. No, no tea; some spirits and something to eat besides.

109. Did you breakfast with him?

110. No; I was away getting my whip mended.

111. Well, and when it was mended you came back to the house?

112. Yes, I came back; and when I got back I found that they were off.

113. Off! having done you out of your fare?

114. Yes, and not only me but the tea-house as well.

115. Oh! that was it; and the tea-shop wanted you to pay your passengers' bill?

116. That *was* it; and when I wouldn't pay they set upon me.

117. Well, so far as the beating you got at the tea-house goes, I don't see that I can do anything for you, eh?

118. Oh! the beating doesn't signify; but please, sir, pay me my fare, and let me go about my business.

119. There is no difficulty about the fare; I shall stop it out of LAI-SHUN'S wages for you.

120. Could you give it me at once, sir, if you please, and let me go home?

121. Don't disturb yourself about the fare; but have you nothing to say to him about what took place at the tea-shop?

103. 毆 *ou*<sup>1</sup>

106. 沙 *sha*<sup>1</sup>

110. 鞭 *pian*<sup>2</sup>

119. 折 *ché*<sup>2</sup>

104. 館 *kuan*<sup>2</sup>

106. 窩 *wo*<sup>1</sup>

114. 但 *tan*<sup>4</sup>

99. *Obs.*—Reverse: *liu li*, slippery, evasive, dishonest, not to be depended upon. *Liu li* is, *lit.*, glassware (see Dialogue VII, 72); hence, metaphorical for a slippery customer, commonly called *liu li ch'iu<sup>2</sup>.rh* "a glass marble."

100. *Obs.*—Tell tales: to tell people's *tuan ch'ü*, short places, demerits; *ch'ang ch'ü* is a man's special merit.

103. *Obs.*—Fell upon: *ngou*, to beat, with or without a weapon.

104. *Obs.*—Tea-house: *kuan*, a term to be differently translated according to circumstances; a school, an hotel the temporary residence of an official travelling on duty, etc.

106. *Obs.*—Gate: *Sha-wo*, popularly pronounced *Sha-hou*; *lit.*, dust, or sand, nest. *Wo* is the nest or lair of bird or beast.

110. *Obs.*—Whip: *pian*; mended, *shuan*, as before, to tie to, or round.

112. *Obs.* 1.—When: *kan*, as before, to overtake, to come up to. *Obs.* 2.—They were off: they had, before the time so described, run away.

113. *Obs.*—Done you out of: *k'êng* (see Part III, 796).

114. *Obs.*—Not only: *tan*, only; not only the waggon fare, *lien*, also, etc.

117. *Obs.*—So far as: *ts'êng*; *lit.*, a layer; hence, a stage in proceedings, an incident.

119. *Obs.*—Stop it: *ché*, properly, to snap off; here, as elsewhere, to deduct from one account in favour of another. Also read *shé*<sup>2</sup> (see Part V, Lesson XXVII, 13).

122. No, no ; nothing whatever. Please pay me my fare, sir, and let me go home.

123. Well, you are a right good fellow to put up with your neighbour's wrongdoing in this way ; but when you get back to your

village, you may tell LAI-SHUN's father that neither of his sons is any good, and that I will have nothing whatever to do with such servants.

123. 忠 *chung*<sup>1</sup>

123. 擔 *tan*<sup>1</sup>

123. 材 *ts'ai*<sup>2</sup>

123. 挾 *chüeh*<sup>2</sup>

123. *Obs.* 1.—Right good : *chung*, honest, loyal ; *hou*, thick (morally, sound, liberal, the opposite of mean).  
*Obs.* 2.—Put up with : *tan*<sup>1</sup>, to bear on the shoulder, but read *tan*<sup>4</sup> when used materially ; *tan tai* to behave towards men as one bearing their *pu shih*, faults, on one's own shoulder. *Obs.* 3.—But when : *ching*, a strong disjunctive.  
*Obs.* 4.—Any good : *ts'ai liao*, *lit.*, materials ; neither of them is of the material that makes a good, useful, or honest man. *Obs.* 5.—Nothing whatever : *chüeh* ; *lit.*, to cut ; positively, decidedly.

#### DIALOGUE IV.

1. LUNG-T'ÏEN !
2. Sir !
3. Who is that in the court ?
4. His name is Hsü.
5. Oh ! a man you know, is it ?
6. Yes, sir ; an old acquaintance.
7. Where did you meet ?
8. We met at Shanghai.
9. When was that ?
10. Many years ago.
11. Were you intimate ?
12. Pretty well, sir ; we are distantly connected.
13. Oh, you're connected ? Do you know what he has come for ?
14. No, sir, but I can ask him ; shall I ?

4. 徐 *hsü*<sup>3</sup>

6. 識 *shih*<sup>2,4</sup>

7. 遇 *yü*<sup>4</sup>

23. 慶 *ch'ing*<sup>4</sup>

1. *Obs.*—LUNG-T'ÏEN ! the name of the person addressed, not the surname ; this, in familiar intercourse, especially with a junior, is omitted. Were the surname expressed, it would precede the name as above in Dialogue III, 95.

4. *Obs.*—Hsü : a surname. There are in all China but some 540 single-syllabled surnames, with perhaps 30 of two syllables.

5. *Obs.*—Know : *shih*, to know, to recognise.

6. *Obs.*—Old acquaintances : *ch'ên*, old, of things long in use ; also, stale (see Part III, 1026).

7. *Obs.*—Meet : *yü*, to meet by accident.

18. *Obs.*—Respects : sent to *ch'ing*, for *ch'ing wên*, to beg to be allowed to inquire after your *an*, health, comfort.

21. *Obs.*—The man : *q.d.*, this man is one *so*, whom, I do not remember ; the addition of the *so* is held to emphasise the affirmation.

23. *Obs.*—Hsü FU-CH'ING : *ch'ing*, prosperity, congratulations upon prosperity ; here, part of a man's name.

15. Do ; I have no objection.
16. He says he is come to see Your Excellency.
17. Come to see me ! what about ?
18. His father has sent him to pay his respects, he says.
19. His father ! what is his father ?
20. He was in business once ; at present he has no occupation.
21. I don't remember the man at all ; what line of business was he in ?
22. Surely you remember the large draper's shop in the Western Division, sir ?
23. Oh ! Hsü FU-CH'ING ; I do remember him. It's *his* son, is it ?
24. His son, sir.



25. Ask him to step in.  
 26. His Excellency begs you will walk in.  
 27. I hope Your Excellency is well.  
 28. Take a seat! take a seat!  
 29. When Your Excellency is seated.  
 30. Take a seat! take a seat! Here, somebody!  
 31. *Dja!*  
 32. Some tea! Your name is Hsü, sir?  
 33. Hsü, at your service, sir.  
 34. The son of Hsü FU-CH'ING?  
 35. Hsü FU-CH'ING is my father.  
 36. I used to know him years ago; I hope he is well.  
 37. Very well, thank you, sir; he sent me to inquire after Your Excellency's health.  
 38. It was very good of him to think of me, I am sure, and very good of you to take so much trouble.  
 39. Oh, sir, it was no more than my simple duty.
40. Your father used to suffer from his eyes, if I remember rightly; are they any better now?  
 41. His eyesight is pretty good, thank you, considering his age.  
 42. Age! why, he is much the same age as I am!  
 43. He is sixty-nine, sir.  
 44. Then I beat him by two years, for I am seventy-one.  
 45. I should be well satisfied if he looked as hearty as Your Excellency.  
 46. Well, I don't understand why he should not; he has not gone through what I have.  
 47. As a public man Your Excellency has had great cares no doubt; but my poor father has had his domestic financial anxieties.  
 48. But they are over now that he has retired from business.  
 49. Yes, sir, he *has* retired, but that was because he could not help himself.

25. 讓 <i>jang</i> <sup>4</sup>	37. 托 <i>t'o</i> <sup>1</sup>	38. 勞 <i>lao</i> <sup>3</sup>	45. 艱 <i>lang</i> <sup>3, 4</sup>
32. 沏 <i>ch'i</i> <sup>1</sup>	39. 惦 <i>tien</i> <sup>4</sup>	40. 模 <i>mo</i> <sup>1</sup>	49. 奈 <i>nai</i> <sup>4</sup>

25. *Obs.*—Ask him: *jang*, properly, to concede to; hence, to offer to, to invite to benefit by. Very commonly used of invitations to eat, to drink, to smoke, etc.

32. *Obs.*—Some tea: *ch'i*, to pour boiling water on tea.

33. *Obs.*—Your service: *chien*, cheap, lowly; like *pi* (see Dialogue I, 2), for the pronoun of the first person.

37. *Obs.*—Thank you: *t'o*, the same as *t'o* (see Part III, 992), to be beholden to, *fu*, the prosperity, of the person addressed; *q.d.*, goodness, which Heaven rewards by making him prosper, has a beneficial influence on the speaker.

38. *Obs.* 1.—Good of him: *chiao*, to cause, as elsewhere, puts the verb in the passive; *tien*, to be anxious about persons or things; not recognised by the dictionaries. *Obs.* 2.—I am sure: *chao shih*, in very truth. *Obs.* 3.—Take trouble: *lao*, trouble, to trouble. *Lao chia*, to trouble the chariot, politely for to trouble you; it is also frequently used in the sense of "thank you."

40. *Obs.*—If I remember: *mo*, a word not used separately from *hu*; the combination implying dimness of sight or sense; dimly remember. The character *mo* is not recognised by the native dictionaries, and is probably a corruption of *mo*, to feel, or the same phonetic with the 72nd or 109th Radical.

42. *Obs.*—Much the same: *ch'a*<sup>1</sup>, properly, diverging; not to be confounded with the same character read *ch'ai*<sup>1</sup> (see Part III, 1006), or *tz'ai*<sup>1</sup> (see Part III, 577). *Ch'a pu to*, differing not much, nearly the same as.

45. *Obs.* 1.—As hearty: *ying*, hard; *lang*<sup>4</sup>, properly *lang*<sup>3</sup>, tall. There is, strictly speaking, no character to represent this latter sound. *Obs.* 2.—Well satisfied: *lit.*, if my father could be like Your Excellency that hearty, that [would be a thing that though] one asked for it, one could not obtain it; too good a thing to be got.

49. *Obs.*—Not help: *nai*, properly, a certain fruit, but as used in this phrase, untranslatable. *Wu nai ho* and *wu k'o nai ho* both mean that the case is without any remedy; there is no help for it.

50. Oh, indeed! he was unfortunate in business?

51. Not exactly, sir.

52. No? then was he robbed?

53. Far worse, sir; he was cheated out of almost all the money he had made.

54. Dear me! I'm sorry to hear that; how was it? did someone who owed him money make off with it?

55. No, sir, a friend he went security for—

56. Absconded! how abominable! and the loss has told on your father's health, has it?

57. Naturally, sir; he has a large family and nothing to give them.

58. How many are there of you?

59. Four sons and three daughters.

60. But not all at home?

61. Every one at home, sir.

62. I thought your father's daughters were all married?

63. Two of them were married to officers of the army, but their husbands were killed in that last campaign in the West.

64. And their widows are come home again?

65. Yes, sir; one with her two children, and the other with six.

66. That is a large family to keep, indeed; and there is another lady unmarried?

67. She is quite a young thing, and always ailing.

68. Ah! what does she suffer from?

69. My mother died while she was a baby at the breast, and she never throve afterwards.

51. 竟 <i>ching</i> <sup>4</sup>	53. 惡 <i>wu</i> <sup>4</sup>	56. 精 <i>ching</i> <sup>1</sup>	60. 未 <i>wei</i> <sup>4</sup>	卅. 亡 <i>wang</i> <sup>3</sup>
52. 莫 <i>mo</i> <sup>4</sup>	53. 掙 <i>chéng</i> <sup>4</sup>	57. 養 <i>yang</i> <sup>3</sup>	62. 姑 <i>ku</i> <sup>2</sup>	64. 孀 <i>shuang</i> <sup>1 4</sup>
52. 被 <i>pei</i> <sup>4</sup>	54. 繃 <i>péng</i> <sup>2</sup>	59. 姐 <i>chieh</i> <sup>3</sup>	62. 嫁 <i>chia</i> <sup>4</sup>	64. 婦 <i>fu</i> <sup>4</sup>
52. 竊 <i>ch'ieh</i> <sup>4</sup>	55. 保 <i>pao</i> <sup>3</sup>	59. 妹 <i>mei</i> <sup>4</sup>	63. 陣 <i>chén</i> <sup>4</sup>	

51. *Obs.*—*Ching*, a strong disjunctive; then, but then, only, nothing but; when followed by a negative, never.

52. *O's.* 1.—No? *mo*, generally, negative imperative; *mo pu*, if it were not; was it not then that he was robbed?

*Obs.* 2.—Robbed: *pei*, to cover (hence, to suffer; hence, sign of the passive); *ch'ieh*, to steal, to pilfer.

53. *O's.* 1.—Worse: *wu*, to hate; *k'o wu*, deserving hate, detestable, abominable. *Obs.* 2.—Made: *chéng*, to make an effort, as when trying to extricate oneself from bonds; *chéng ch'ien*, to make money by exertion.

54. *Obs.*—Make off with: did the *ch'ien chu*, debtor, *péng*, flick it, the money, away? *Péng*, which is not a recognised character, is used of the action of a bowstring, or of a piece of wood so set as to propel anything, upon the missile propelled.

55. *Obs.*—Security: *pao*, to secure, to ensure, in any sense.

56. *Obs.*—Health: *ching*, properly, minute, subtle; *ching*, the spirit within one, as distinguished from *shén*, its external manifestation; *ching shén*, animal spirits, health.

57. *Obs.*—Nothing to give: *lit.*, he has not *li liang*, resources wherewith to, *yang huo*, to keep them alive; *yang*, to feed, to rear, man or beast.

59. *O's.*—Daughters; *chieh*, elder sisters of the speaker; *mei*, his younger sisters.

60. *Obs.*—But not: *wei*, not, not yet; *wei pi*, it does not necessarily follow.

61. *O's.*—All: *ko ho'rh*, every individual.

62. *Obs.* 1.—Daughters: *ku-niang*, a spinster. *Obs.* 2.—Married: *chia*, of the woman married, to leave home.

63. *Obs.* 1.—Married: those they were given to were military officers. *Obs.* 2.—Killed: *chén*, a rank, the ranks of a force; *wang*, to die; *chén wang*, died in battle; were killed the last time that in the West, *lit.*, on the western road (beyond the frontier) there was a *ch'u ping*, going forth to war.

64. *Obs.*—Widows: *shuang*, widowed (in Peking, *shuang*); *fu*, a wife. *Fu-jén* is used of any woman.

67. *Obs.*—Always ailing: *ai*, to love; here and often, in the sense of "to be used to."

69. *Obs.* 1.—While: *ta*, proceeding from; hence, at the time when. *Obs.* 2.—At the breast: *ch'ieh nai*, she wanted, was deficient in, milk. *Obs.* 3.—Throve: *tsu chuang*, sufficiently vigorous.

70. This is very sad, really; but you and your brothers are doing something for the family, I suppose.

71. I should be very glad to do anything, but unfortunately I can get nothing to do.

72. Are you the eldest son?

73. The eldest but one, sir.

74. Well, but what is your eldest brother about?

75. He is a cripple and quite unfit for anything.

76. Well, this is a terrible case; and your younger brothers?

77. They were quite children when my father gave up business, and as he couldn't pay for their schooling they have been very imperfectly educated.

78. Well, I suppose the long and the short of it is that you want me to find you a place, eh?

79. Oh, Your Excellency, I should be inexpressibly grateful if you would take so much interest in me.

80. And that was the real object of your visit to-day, wasn't it?

81. Indeed, I shouldn't have presumed to mention the subject, sir, if you had not alluded to it.

82. Well, I'll see what I can do for you; be so good as to call again about ten days hence.

83. I am greatly indebted to you for the preference you are showing me, sir; I will wait on Your Excellency again in a few days.

84. Good-bye, then, for the present.

85. Good-bye to Your Excellency.

70. 憐 *lien*<sup>2</sup>      75. 殘 *ts'an*<sup>2</sup>      76. 景 *ching*<sup>2</sup>      77. 培 *p'ei*<sup>2</sup>      79. 激 *chi*<sup>1</sup>  
73. 排 *p'ai*<sup>2</sup>      75. 疾 *chi*<sup>2</sup>      77. 栽 *tsai*<sup>1</sup>      79. 感 *kan*<sup>2</sup>      79. 盡 *chin*<sup>4</sup>

70. *Obs.*—Very sad: *lien*, to compassionate; *k'o lien*, that rightly may be, deserves to be, pitied; but it is used simply as to pity. *Obs. 2.*—For *liang*, see Part III, 772.

71. *Obs.*—But: *lit*, I, *ch'üeh*, for all that may be argued to the contrary, am very willing; *k'o hei*, lamentably, there is no *tao-lu*, road.

72. *Obs.*—Eldest son: *chang<sup>2</sup> fang*; *lit.*, the chamber first in order. The sons, while children, are all in one apartment; as each one marries, he has a room to himself; the eldest will be first married.

73. *Obs.*—Eldest but one: *p'ai*, to arrange in order. *P'ai sh*, I stand second among the sons; a daughter might say it of her place among her sisters. Cf. also *hang*, Part III, Exercise XXVIII, 10.

75. *Obs.*—Cripple: *ts'an chi*, dreadfully ailing in the legs and feet. *Ts'an*, to destroy, to seriously injure (hence, cruel); *chi*, ailments in general.

76. *Obs. 1.*—Terrible case: *kuang ching*, circumstance; the latter word, alone, being more strictly applicable to scenery, features of a landscape. *Obs. 2.*—*K'o*, is properly, may properly be said to be, *liao pu ts*, infinite, *sc.*, in its badness.

77. *Obs. 1.*—Gave up: *shou*, here in the sense of to pack up, as a huckster his wares. *Obs. 2.*—Pay for schooling: *tsai p'ei*, properly, of trees; *tsai*, to plant; *p'ei*, to pile earth round the roots; could not take care of them [so as to enable them] to read. *Obs. 3.*—Imperfectly: *lit.*, their learning [though they have some] *hai*, or *han*, for all that, cannot either be considered deep.

79. *Obs. 1.*—Interest: *t'eng ai*, to tenderly love. *Obs. 2.*—Grateful: *kan chi*; the character *kan* meaning to move the heart, or to have the heart moved; *chi*, the outbursting of the heart moved. *Obs. 3.*—Inexpressibly: *chin*, to exhaust, words will hardly exhaust.

81. *Obs.*—Allude to: *t'i*, properly, to pick up (see Dialogue II, 36).

83. *Obs.*—Preference: *t'i pa*; the first word as in 81; the second means, to draw one out of a bundle. *T'i pa*, to help on anyone in preference to others (see Dialogue II, 36).

## DIALOGUE V.

1. LUNG-T'ÏEN! when HSŪ YUNG calls again, you tell him I've left town.

2. Poor fellow! he'll be sadly disappointed; what has he done to offend Your Excellency?

3. Offend! his whole story was a tissue of falsehoods from beginning to end.

4. Why, isn't he the son of HSŪ FU-CH'ING?

5. Oh, yes; he's HSŪ FU-CHING's son.

6. And didn't his father fail as he said?

7. He did fail; but not as he said.

8. How did he fail then?

9. It was his own extravagance and folly that broke him; nothing else.

10. Still he has an immense family to support.

11. Nothing of the sort. In the first place, HSŪ FU-CH'ING himself has been dead some years.

12. Dead some years! and who maintains all those sons and daughters of his?

13. His daughters all died before him, and he never had any son but this impostor.

14. Sir, I think Your Excellency must be misinformed on that point.

15. Not in the least; I've been making very careful inquiries. Didn't you say that you were connected with these people by marriage?

16. I did.

17. But you have seen nothing of them for four or five years?

18. Oh, more than that; nine or ten years.

19. Just so. Now, when old HSŪ kept the draper's shop, what was his character?

20. They used to say he was a very proud man; I never heard anything else against him.

21. Wasn't he very much given to smoking opium?

22. He did smoke, certainly; and he was a little fond of his glass too.

23. Exactly. Now, when you met his son at Shanghai, what was he doing there?

24. He said he had been commissioned to buy produce for exportation.

25. What produce, tea or silk?

9. 拋 *p'ao*<sup>4</sup>

20. 狂 *k'uang*<sup>4</sup>

22. 貪 *t'an*<sup>1</sup>

15. 查 *ch'a*<sup>2</sup>

21. 烟 *yen*<sup>1</sup>

25. 葉 *yeh*<sup>4</sup>

1. *Obs.*—HSŪ YUNG: *yung*, eternal; here the name of the man surnamed HSŪ.

2. *Obs.* 1.—Disappointed: *pai hsi huan, lit.*, to rejoice in vain; the literary equivalent is *shih wang* (失望).

*Obs.* 2.—Offend: *tê tsui*, to get blame of you; before *ta-jên* understand *yü* (see Part III, 343), in the sense of "from" or "of."

3. *Obs.*—Beginning to end: *t'ung shên*, entire body.

9. *Obs.*—Extravagance: *p'ao*, to let go suddenly of what is held in the hand; *p'ao fei*, to spend without restraint.

15. *Obs.*—Careful inquiries: *kao ch'a*, the latter character being identical in the colloquial language with *ch'a* (see Part III, 522).

20. *Obs.*—Proud: *k'uang*, of unbridled temper or passions; *k'uang ao*, ungovernably proud, contemptuous.

21. *Obs.*—Smoking: *yen*, smoke of any kind. *Ch'ih yen*, to eat smoke, to smoke; nowadays more particularly used of opium-smoking, at least in conversation with foreigners. Opium is often particularised as *ta yen*.

22. *Obs.*—Fond of his glass: *t'an*, to covet, to desire immoderately.

24. *Obs.*—Produce: *t'u huo*, merchandise of the place or country.

25. *Obs.*—Tea: *yeh*, a leaf; *ch'a yeh*, tea leaves, tea in the market.

26. Tea and silk and medicines.  
 27. And where were they to have been carried?  
 28. I forget whether he said north or south.  
 29. And did he say nothing about purchasing imports?  
 30. He may possibly have done so, but I don't remember.  
 31. Nothing about opium?  
 32. Yes, yes; now you mention it, I recollect that he had some little difficulty about his opium.  
 33. There wasn't as much as he wanted in the market, I suppose.  
 34. Oh yes. The price of the drug was rising every day, but there was plenty of it to be bought.  
 35. What publicly?  
 36. Not exactly; it was stowed away in the receiving ships or in warehouses.  
 37. And had it to be smoked on foreign premises?  
 38. No; the divan Hsü YUNG used to frequent was in the back of a small house up a narrow street.
39. Oh, he used to frequent a divan, did he? Like father, like son.  
 40. Well, he didn't smoke so much after all.  
 41. Only purchased it for others, eh? And what was the difficulty he got into about it?  
 42. The prohibitions against the trade were still in force, and after he had purchased what he wanted, he couldn't get it away for a long time.  
 43. And how did he succeed at last?  
 44. He shipped it in a boat freighted with firewood, and smuggled it out of port.  
 45. I thought firewood all came to Shanghai; where could it be going to from the port?  
 46. Probably to some place in the neighbourhood. The junk, you may be sure, had more opium than firewood on board.  
 47. And so he got into a scrape?  
 48. Yes; his junk was dropping down the tide when a revenue cruiser pounced upon her.

26. 湖 *hu²*26. 材 *ts'ai³*36. 獲 *tun³*36. 藏 *ts'ang³*26. 藥 *yao⁴*32. 微 *wei¹*36. 棧 *chan⁴*

26. *Obs.* 1.—Silk: *Hu ssi*, properly, silk of Hu-chou Fu, in the province of Chê-chiang (Chêkiang), but used generically of the finer silk. *Obs.* 2.—Medicines: *yao*, drug; *ts'ai*, materials; the latter word used particularly of timber.

27. *Obs.*—Carried: *yün*, to convey (see Part III, 1035).

29. *Obs.*—Imports: *yang huo*, foreign commodities (see Dialogue I, 12).

30. *Obs.*—May possibly have: *ch'iao lai, lit.*, coming by chance; *ch'iao* is short for *p'êng ch'iao* (see Part III, 752), casually, by chance.

31. *Obs.* 1.—Nothing about: *lit.*, did he not mention that he was *pan*, managing, engaged in, an operation of (that is, as it is very commonly used, buying). *Obs.* 2.—Opium: *yang yao*, foreign drug, drug from the seas; hence, abroad.

32. *Obs.*—Some little: *wei*, minute; *hsieh wei i tien*, a very common diminutive.

35. *Obs.*—Publicly: *kung jan*; the latter word as in Part III, 561.

36. *Obs.* 1.—Receiving ships: *tun ch'uan*; the first character meaning to buy wholesale. *Obs.* 2.—Warehouses: *chan fang*. *Obs.* 3.—Stored: *ts'ang*, to conceal, to put out of sight.

44. *Obs.*—Smuggled it out: *t'ou*, to steal; *t'ou-cho*, stealthily, went out of port.

48. *Obs.*—Pounced: *ch'ou lêng-tsu*, an expression indicating unlooked-for occurrences; on a sudden *chua chu*, clapped the paw, or claw, upon, and held or stopped the boat. The word *lêng*, cold, may refer to the shock of any occurrence unlooked for, but *ch'ou*, to draw, is scarcely explicable.

49. And put the cargo under seal ?
50. No; but the tidewaiters threatened to search her if Hsü YUNG didn't behave liberally.
51. How much did they ask ?
52. They named no sum : they only said he must be liberal.
53. And what did he offer ?
54. Well, like a fool, he offered a hundred taels.
55. That was pretty liberal; didn't the Custom House people think so ?
56. They thought it much too liberal for a boat loaded with fuel, and they said that unless he paid down three hundred taels they would seize the whole cargo.
57. And did he pay three hundred taels ?
58. He hadn't got it to pay.
59. Then how did he manage ?
60. He gave them an order on a foreign house in Shanghai.
61. I wonder they took it. He was in great luck to get away at all.
62. But he didn't get away immediately, that was the best of it.
63. What, did the Customs people repent of their bargain after they had got the order for the money ?
64. No; but while all this negotiation had been going on the Customs boat and the junk had been dropping down the tide side by side, and they ran foul of two other boats that were lying at anchor.
65. What, two other cruisers ?
66. No, not cruisers; two boats belonging to the Imperial Commissioner LIU; one for himself and the other for his suite.
67. Capital! Was it very late at night ?
68. Not very late; about nine o'clock.
69. Still, the Commissioner and his people were all asleep, I suppose ?
70. The Commissioner, I should think, was at his rooms in the city; but his people were laughing and singing and keeping it up on board.
71. But his people had no concern with a Customs question ?

49. 封 fêng<sup>1</sup>61. 虎 hu<sup>2</sup>65. 哨 shao<sup>4</sup>66. 劉 liu<sup>2</sup>52. 豐 fêng<sup>1</sup>64. 撞 chuang<sup>4</sup>66. 欽 ch'in<sup>1</sup>

49. *Obs.*—Under seal: *fêng*, properly, to stop up an orifice; here, to close by pasting certain official papers over a door, hatch, etc.

50. *Obs.*—Tidewaiter: there is another term for the tidewaiters in the employ of the Foreign Customs.

52. *Obs.*—Handsome: *fêng*, abounding, plenteous; *ts'ung fêng*, in an abounding manner, in the most abounding manner.

60. *Obs.* 1.—An order: *lit.*, he wrote *ko tzü-rh*, a [paper of] characters; applicable to any note, memorandum, etc. *Obs.* 2.—On a house: *kên*, commonly, following, in the presence of; here, of or from; of the foreign house *ch'ü ch'ien*, to take the money.

61. *Obs.*—Get away: *hu*, the tiger; that he got out of the tiger's mouth was his *p'ien i*, advantage.

62. *Obs.*—But he didn't, etc.: *lit.*, but there was more [to come]; this wasn't yet to be considered entirely (*se*) getting out of the tiger's mouth.

64. *Obs.* 1.—Ran foul: *chuang*, to run up against; collision of persons or things. *Obs.* 2.—At anchor: *wan* (*see* Part III, 786); there, a bay; but here and often, to be at anchor.

65. *Obs.*—Cruisers: *shao*, properly, to whistle, or to make the like sound; hence, to make it as a signal; *hsün shao ch'uan*, circulating signal-making vessels.

66. *Obs.* 1.—Not cruisers: *kuan*, here short for *hai kuan*, Maritime Customs establishment. *Obs.* 2.—Commissioner: *ch'in*, imperial; *ch'ai*, envoy. *Obs.* 3.—LIU, a surname.

72. True; but when his boat ran bump up against them, it frightened them, and then, when they had recovered from their alarm, they came down on him for compensation.

73. Compensation for what?

74. For the fright, and damage done to the Imperial Commissioner's boats, and anything else you please.

75. I wonder Hsü YUNG didn't show fight.

76. They were too many for him, and, besides, he had a guilty conscience.

72. 驚 *ching*<sup>1</sup>

76. 寡 *kua*<sup>2</sup>

76. 膽 *tan*<sup>3</sup>

78. 躲 *to*<sup>3</sup>

74. 損 *sun*<sup>3</sup>

76. 敵 *ti*<sup>3</sup>

76. 虛 *hsü*<sup>4</sup>

80. 醉 *tsui*<sup>4</sup>

72. *Obs.*—Frightened: *ching*, a word indicating surprise, but also terror.

74. *Obs.*—Damage: *sun*, to injure; *sun huai*, to injure seriously.

76. *Obs.* 1.—Too many: *kua*, the few, could not *ti*, stand before, as equal to, *chung*, the many. *Obs.* 2.—Guilty conscience: *tan*, the liver, was *hsü*, the opposite of *shih*, true, sound, solid. With the Chinese the liver is the seat of courage. Compare our term white-livered.

78. *Obs.* 1.—Had hauled off: *tsao*, early, some time before; *to*, to withdraw; *to k'ai*, to get out of the way. *Obs.* 2.—Experience: he *ching kuo*, having passed through that [other affair], *chang*, had added a piece of *chien shih*, seeing and knowing.

80. *Obs.* 1.—Oh yes: *lit.*, how should they not consent? *Obs.* 2.—Too far gone: they had all drunk to a state of *pan tsui*, semi-intoxication.

## DIALOGUE VI.

1. Well, to return to his fabrications. Did he tell you whom he was buying opium for?

2. I forget.

3. He didn't tell you it was for his father?

4. I don't remember, really.

5. It was for his father, however, and his father's bankruptcy was due to this very transaction.

6. It was a bad speculation?

7. In one sense, yes; the opium was shipped for Tientsin.

8. What, and seized there?

9. It never arrived; the junk it was on board of was taken by pirates off the Shantung coast.

10. And old Hsü lost all the money he had invested in it?

1. 岔 *ch'a*<sup>4</sup>

9. 始 *shih*<sup>2</sup>

9. 終 *chung*<sup>2</sup>

9. 扣 *k'ou*<sup>4</sup>

10. 資 *tsu*<sup>2</sup>

1. *Obs.*—To return: *lit.*, that digression let us consider ended; *ch'a*, a forked road; *p'ang-ch'a*, branching off from one side; *chieh*, to tie a knot, to close an affair or a conversation.

5. *Obs.*—Bankruptcy: *kuan pi*, *lit.*, to close (a business), is used only of failure; for to retire from business, see Dialogue IV, 77.

9. *Obs.* 1.—Never: *shih*, beginning, *chung*, end; *shih chung*, from first to last. *Obs.* 2.—Taken by pirates: *lit.* was by sea robbers *k'ou chu*, kept fast; *k'ou* is properly to strike, as one knocking at a door.

10. *Obs.*—Invested: *tsü*, properly, goods; here, money; *tsü pên*, capital.

11. Yes, and not only that, but his button to boot.

12. But I didn't know that he had any rank.

13. He had purchased a grade the year before.

14. Purchased a grade! But how could the piracy affect his rank? it is not alleged that he was in relations with the pirates, surely?

15. The piracy did not affect it, but the smuggling did.

16. What, did the smuggling come to the knowledge of the authorities?

17. Do you suppose large sums are ever extorted without the knowledge of the authorities?

18. Three hundred taels was not so very large a sum.

19. Quite large enough to be divided; and the cruiser's people not only kept more than their share, but fought about what they kept.

20. And then one told on the rest?

21. Precisely; and once the authorities got wind of it, the whole operation was traced to its source, and old Hsü had to pay the heaviest fine that could be inflicted, and was stripped of his rank as well.

22. Well, one can't wonder at Hsü YUNG's desire to keep his father's disgrace quiet.

23. Certainly not, he wasn't obliged to publish such a thing; but that is no reason why he should come here with a long invention about his father being the victim of misplaced confidence.

24. That was too bad, I admit.

14. 涉 <i>shé</i> <sup>4</sup>	21. 究 <i>chiu</i> <sup>2</sup>	22. 達 <i>chê</i> <sup>1</sup>	23. 揚 <i>yang</i> <sup>2</sup>	24. 遠 <i>yü</i> <sup>4</sup>
16. 場 <i>ch'ang</i> <sup>2</sup>	21. 罰 <i>fa</i> <sup>2</sup>	22. 掩 <i>yen</i> <sup>2</sup>	23. 編 <i>pien</i> <sup>1</sup>	24. 詐 <i>cha</i> <sup>4</sup>

11. *Obs.*—Button: *ting tai*; *lit.*, that which is borne on the crown of the head; but it means, generally, the insignia of office.

12. *Obs.*—Rank: *kung ming*, elliptically, for the credit one has gained, the name one is leaving; commonly used for official rank, whether obtained by merit or purchase.

14. *Obs.* 1.—But: *jan êrh*, often pronounced *jan'rh*; the case being *jan*, thus, *êrh*, yet, —. *Obs.* 2.—Could affect: *shé*, properly, to ford; *kan shé*, to be affected by prejudicially; *q.d.*, the thing *kan*, strikes me, I am *shé*, implicated in it; as a man fording a stream is wet by the water. *Obs.* 3.—Not alleged: *nan tao* (see Part III, 230). *Obs.* 4.—In relations: *t'ung*, to penetrate; here, to be in communication with, to be in league with.

15. *Obs.*—Smuggling: *tsou ssü*; the *ssü* is applied to any act unauthorised by law; a Chinese here understands *huo*, goods, after it, and treats *tsou*, to go, as an active verb. Compare our phrase to *run goods*.

16. *Obs.*—Authorities: *ch'ang*, an arena; *kuan ch'ang chung*, in the official arena, amongst the authorities.

19. *Obs.*—Divided: with their *t'ung shih*, fellows in the business, *chün fên*, in equal parts shared; *t'ung shih* is equally applicable to associates in a lawful undertaking, those one acts with.

21. *Obs.* 1.—Traced: *chiu*, to investigate; they carefully investigated [in such wise that there was] a water-descending stone-appearing, a discovery of the truth. *Obs.* 2.—Heaviest: *ts'ung chung* (see *ts'ung fêng*, Dialogue V, 52). *Obs.* 3.—Fine: *fa*, properly, to punish; but, colloquially, to fine. *Obs.* 4.—Stripped: *ké* (Radical 177); *lit.*, to skin.

22. *Obs.* 1.—Father's disgrace: *tiu lien*, to lose, to throw away, face. *Obs.* 2.—To keep quiet: *chê*, to screen wholly, *yen*, to half-screen; *chê yen* may be used literally, but is oftener figurative.

23. *Obs.* 1.—Publish: *chang yang*; the first word meaning to spread wide, the second, to raise high. *Obs.* 2.—Invention: *pien*, to weave; *pien tsao*, to fabricate a story.

24. *Obs.*—Too bad: *yü*, to overpass, to exceed, *cha*, falsehood; *kuo yü*, to exceed in, *hsü cha*, what is empty and false.



25. I half mistrusted him at the time, and I resolved to ask LI YUNG-CH'ËNG about him; I knew that he used to be very intimate with his father.

26. And his account of him was not satisfactory, I suppose?

27. Not at all. He knows Hsü YUNG very well; he was weak enough to recommend him for a place once without examining him.

28. As what?

29. As an office copyist; but he didn't keep the place a month.

30. Why not? was he ill-conducted or incompetent?

31. Both; he could not write round hand at all, so he was of no use as a copyist; and they never could believe a word that he said.

32. I wonder how he contrives to dress as well as he does, with nothing to live on.

33. The coat he had on the other day was no great things, I am sure.

34. Great things or not, it was a coat that must have cost something; and so must that mule he was on.

35. I thought he came in a cart.

36. No, he rode here; on a stout mule in very good case.

37. And yet, with all you know of his dishonesty and extravagance, you seem inclined to take his part.

38. I can't help pitying people that have known better days, when I see them in extremity.

39. Pity him as much as you will; but don't ask me to get him employment, for I won't do it.

40. He'll be on the streets before long, poor fellow.

26. 概 <i>kai</i> <sup>4</sup>	31. 靠 <i>k'ao</i> <sup>4</sup>	35. 摸 <i>mo</i> <sup>1</sup>	36. 壯 <i>chuang</i> <sup>4</sup>	38. 享 <i>hsiang</i> <sup>3</sup>
27. 舉 <i>chü</i> <sup>3</sup>	35. 估 <i>ku</i> <sup>1</sup>	36. 驢 <i>piao</i> <sup>1</sup>	37. 護 <i>hu</i> <sup>4</sup>	38. 恤 <i>hsü</i> <sup>1</sup>

25. *Obs.* 1.—Intimate: *shou ho*; *ho*, short for *ho p'ing*. *Obs.* 2.—Resolved: *ta-cho*. *Obs.* 3.—To ask: *ta t'ing*, to inquire.

26. *Obs.* 1.—I suppose: *ta kai*, in all probability. *Obs.* 2.—Account: *shuo*, not here to blame, but to talk of.

27. *Obs.*—Recommend: *chü*, classically, to raise; *pao chü*, to recommend, to guarantee the goodness of, a person. That man formerly besought him *kei chao*, for him to seek, something; he being in heart *juan*, soft, consented; not having examined him, *chü*, yet proceeded, to recommend him.

29. *Obs.*—Office copyist: *t'ieh hsieh*; *lit.*, to write memoranda that are *t'ieh*, appended, to the document. See Part III, Exercise XXXVIII, 1, *Obs.*, for another form of the same character.

30. *Obs.*—Ill-conducted: *hsing chih*, moving and being stationary (=conduct under all conditions), not good.

31. *Obs.* 1.—Not write round hand at all: *lit.*, as to *ch'iai shu*, round hand, *so*, it was what, he could not write; the *so*, as before observed, is sometimes regarded by a Chinese, however, as intensive or emphasising, not as a relative pronoun. *Obs.* 2.—Believe: *k'ao*, to lean against, to rely upon; *k'ao pu chu*, not to be relied on.

32. *Obs.*—Wonder: *lit.*, that man is strange: being without money, how is it that what he wears is so respectable.

33. *Obs.*—No great things: also not anything.

35. *Obs.*—I thought: *ku<sup>1</sup> mo*, from *ku* (in Peking, *ku<sup>3</sup>*), to estimate, as number or value; *mo*, to feel with the fingers.

36. *Obs.*—Good case: *piao chuang*, sleek and stout; *piao* not used except of beasts.

37. *Obs.*—Take his part: *hu*, to protect.

38. *Obs.* 1.—Better days: having formerly *hsiang*, enjoyed, *fu*, happiness. *Obs.* 2.—Pitying: *lien*, to pity (see Dialogue IV, 70); *hsü* means the same as *lien*.

40. *Obs.* 1.—Poor fellow: *k'o-hsi-tiao-rh-ti*, one deserving of pity. *Obs.* 2.—Pitying: *yen k'an-cho*, while the eye is beholding. *Obs.* 3.—On the streets: he will, or is about to, want rice.

41. Well, when he comes to want a meal I'll give it him; but recommend him for any place I will not.

42. He was to be here the day after to-morrow.

43. Then tell him what I told you.

44. That you will have nothing to say to him, sir?

45. No; that I am gone out of town.

46. And if he asks when you are likely to be back?

47. You can't say; you don't know how long I shall be away.

48. But if he should be calling every day to find out?

49. Let him call as often as he likes, he is not to be admitted.

50. Wouldn't it be better to tell him plainly that he mustn't count on Your Excellency's support?

51. No, no; that will involve explanations into which I am still less inclined to enter with him.

52. If I don't mistake, I hear his voice in the yard.

53. Then you may just put him off in the best way you can, for see him I won't.

54. I was only joking; it's the block-cutter come for his money.

55. Let him come at the end of the month.

56. The man has been here twice already, sir.

57. So he has, and I promised to pay him; so he must be paid.

58. I'll pay him, sir; don't trouble yourself.

41. 頓 *tun*<sup>4</sup>  
49. 許 *hsü*<sup>3</sup>

50. 簡 *chien*<sup>3</sup>  
50. 轉 *chuan*<sup>3</sup>

50. 倚 *i*<sup>3</sup>  
52. 哼 *hêng*<sup>3</sup>

53. 推 *t'ui*<sup>3</sup>  
53. 辭 *tz'ü*<sup>3</sup>

41. *Obs.* 1.—A meal: *tun*, originally, to bow the head a time or turn; hence, one time of eating. *Obs.* 2.—Recommend: *pao*, to guarantee (*see above*, 27, *pao chü*).

42. *Obs.*—Was to be here: according to what was that day agreed to, you *yo*, engaged, him to come the day after to-morrow.

43. *Obs.*—What I told you: *ch'i hsien*, at the beginning.

49. *Obs.*—He is not to be: *hsü*, to permit; I do not permit him to come in.

50. *Obs.* 1.—Better: *pu ju*, nothing so good as; interrogatively, would it not be best? *Obs.* 2.—Plainly: *chien chih*, from *chien*, concise, summary, and *chih*, straight. *Obs.* 3.—Mustn't count: *lit.*, if you are *ta suan*, speculating on anything, do you *chuan*, turning round, commission someone else; *chuan*, as here, constantly used as a disjunctive; *q.d.*, so far from commissioning you, *chuan*, on the contrary, commission someone else. *Obs.* 4.—Your Excellency's support: it is of no use *i k'ao*, to lean against Your Excellency; *i* and *k'ao* are nearly identical in meaning.

51. *Obs.* 1.—No, no; note the force of *ch'io* as above. *Obs.* 2.—Explanations: *lit.*, it will be necessary to tell him minutely and plainly *so i jan ti hua*, words stating the *so i jan*, wherefore thus; the reason why.

52. *Obs.*—If I don't mistake: *hêng*, here, an interrogative word, ah? what? also, an ejaculation or grunt.

53. *Obs.* 1.—Put him off: *t'ui tz'ü*, to push or put forward excuses; the latter word meaning originally language. *Kao tz'ü*, to make one's excuses, is to take leave. As a verb, *tz'ü* means to decline; also, to dismiss from one's employ. *Obs.* 2.—See him I won't: *chüeh*, positively, decidedly; a strong affirmative.

54. *Obs.*—Block-cutter: *k'o*<sup>1</sup>, to engrave; not to be confounded with the same character read *k'o*<sup>4</sup> (*see Part III*, 223); *k'o-tzü Chiang*, a type-cutter.

57. *Obs.*—Promised: *ying hsü*; both words in the sense of responding favourably to what is proposed, promising to perform.

58. *Obs.*—I'll pay him: *lit.*, I for you, sir, will *k'ai fa*, distributively issue; *k'ai fa* in strictness applying to the settlement of a number of accounts.

## DIALOGUE VII.

1. Was it you who were knocking at the door?  
 2. It was I.  
 3. Where are you from?  
 4. I am from outside the city.  
 5. Who are you looking for?  
 6. A person named MÊNG.  
 7. Well, that's my name.  
 8. Oh! you are Mr. MÊNG?  
 9. Yes, I am MÊNG; what do you want of me?  
 10. I was sent from the Kuang Wên Chai.  
 11. Is not the Kuang Wên Chai a bookseller's?  
 12. Yes, a bookseller's.  
 13. What book is it you were told to bring?  
 14. I have not brought any book.  
 15. What, isn't that a book you have in your hand?  
 16. No; it's a book cover, not a book.  
 17. If you have no books, why bring an empty book cover?  
 18. The book cover is not empty.  
 19. If it isn't, what has it got inside?  
 20. A few drawings.  
 21. Drawings! you've come to the wrong house, I suspect.
22. No, it's all right; I was to bring them here.  
 23. How so? I've bought no drawings.  
 24. No; I know that it was not you who bought them.  
 25. Well, then, why bring them to me?  
 26. Someone bought them for your house.  
 27. What could anyone have meant by buying drawings for me?  
 28. Oh, sir, you needn't ask what his motive was.  
 29. Well, but who was it that bought them for me?  
 30. Do you know Mr. CHANG who lives in the T'ang-tzŭ Hu-t'ung?  
 31. I do know him; and it was he, was it?  
 32. No, it was not he.  
 33. Not he! then why mention him?  
 34. I have a reason for mentioning him.  
 35. If you have, why don't you state it?  
 36. You're in a great hurry, sir; you will understand more about it presently.  
 37. Come, I won't stand this; you're quizzing me.  
 38. Quizzing! I shouldn't think of such a thing.  
 39. But why not speak, if you have got anything serious to say?

6. 孟 *mêng*<sup>4</sup>10. 齋 *chai*<sup>1</sup>37. 戲 *hsi*<sup>4</sup>1. *Obs.*—Knocking: *lii*, calling, *sc.*, someone to come out.6. *Obs.*—MÊNG: a family name; the surname of the philosopher known to us as Mencius.10. *Obs.*—Kuang Wên Chai: *chai*, properly, a swallow's nest; a pavilion in which to repose; elegantly used of certain shops (*see* below, Part V, Lesson LXXX, 2).16. *Obs.*—Book cover: *t'ao* (*see* Part III, 769); here, the cover of pasteboard and cloth in which Chinese volumes are wrapped.30. *Obs.*—T'ang-tzŭ Hu-t'ung: *see* Part III, 797; *t'ang*, properly, a hall; *t'ang-tzŭ* may also mean a bathing establishment, but is specially the name of the chapel in which the Emperor sacrifices to his ancestors.36. *Obs.*—Presently: *hui lai*, in a turn of time; not, when you return.37. *Obs.*—Quizzing: *hsi*, to play, dramatically or otherwise; this is *shua hsi*, joking language; *I pu i*, will not submit to it (*see* Part III, 913).39. *Obs.*—Serious: *chêng ching*, *lii*, upright and straight; often used as we vulgarly use the word regular; here, the opposite of *shua hsi*, fun.

40. It's a long story to tell.
41. Well, if you can't tell it me, I'll go in; be off with you!
42. Stop, stop! don't be in such a hurry; I've got something more to say.
43. Be quick about it then; I've no time to waste.
44. You say you know Mr. CHANG, sir?
45. Yes, I told you so before.
46. Do you know his nephew, sir?
47. Not well; I've seen him once.
48. Well, it is he that ordered these drawings to be sent to you.
49. He ordered them? When did he return?
50. Return? has he been absent?
51. Wasn't he away with some officer?
52. I don't know; what year was it?
53. I recollect his going to Kiangsi the year before last.
54. Indeed! I've seen him in Peking ever since last year.
55. Never mind; what did he send me the drawings for?
56. It was not for you that he bought them.
57. Then what have you brought them here for? I am not going to buy them, I can assure you.
58. Buy them! no; he has paid for them.
59. Well, I do not understand one word of all these contradictions.
60. But you will if you let me say a few words more.
61. Quick, then; don't keep me here all day.
62. Isn't your son employed in the Board of Revenue?
63. You do nothing but ask questions; my son *is* under the Board of Revenue.
64. He doesn't live with you, does he?
65. He has a separate establishment at present.
66. May I ask where his house is?
67. He lives at the west end of Chiao Min Hsiang, on the north side of the way.
68. Lives in Chiao Min Hsiang?
69. To be sure he does; what makes you doubt it?
70. I thought he lived in the Chinese town.
71. What, all that way from the Board's office? that would never do; what made you think he lived in the Chinese town?
72. I met his cart yesterday at sunset in the Liu-li Ch'ang.
73. How could that be? he was here with me last night.
74. The cart was his, but he wasn't in it.
75. How did you know, then, that the cart was his?
76. An old woman in the cart said that it was Mr. MÉNG's cart.

46. 姪 *chih*<sup>3</sup>      65. 搬 *pan*<sup>3</sup>      72. 琉 *liu*<sup>3</sup>      72. 廠 *ch'ang*<sup>3</sup>      76. 婆 *p'o*<sup>3</sup>

46. *Obs.*—Nephew: *chih*, the son of a brother, not of a sister.

61. *Obs.*—All day: *chin-cho*, completely, utterly.

62. *Obs.* 1.—Your son: see *shao*, Part III, 815; his junior worship. *Obs.* 2.—Board of Revenue: Hu Pu; *lit.*, the Department of the Population=of the Census.

64. *Obs.*—Does not live with you: *tan chu*, to live alone, apart from parents or brothers.

65. *Obs.*—Separate establishment: *pan*, to remove from one place to another; not used of small things; specially used of a change of residence; he at this time has in singleness removed [his establishment] out, *ec.*, of his father's house.

72. *Obs.* 1.—Sunset: *jih-t'ou lao*. *Obs.* 2.—Liu-li Ch'ang: *lit.*, glassware manufactory; the name of a street in the outer, or Chinese, city. *Liu*, glassware; *li*, as in *po-li*; *ch'ang*, properly, a large booth.

76. *Obs.*—Old woman: *p'o*, any married woman.

77. An old woman with a child in her arms?

78. Exactly; a child some seven or eight years old.

79. Dear me! it must have been my grandson; where could he have been going so late?

80. Don't be alarmed, sir; they had met with a little accident.

81. What was it, pray? had the mule taken fright?

82. No; the fact is that the roads were in a bad state.

83. Oh! and the cart had been upset?

84. No, not that either; it and another cart had run against each other.

85. Well, and were they still discussing the collision at that hour?

86. It wasn't that any discussion they might have had wasn't over.

87. Then the little boy was hurt?

88. Not severely; he jumped out of the cart, and in jumping out he sprained his leg.

89. Confound that other cart! do you know whose it was?

90. It belonged to Mr. CHANG'S nephew.

91. Mr. CHANG'S nephew! and the drawings that he has sent—?

92. Are for your grandson, sir.

93. But why should he buy drawings, of all things in the world, to pacify the child?

94. He had bought the drawings; he didn't buy them on purpose for the child.

95. And he had them with him in his hand, I suppose, when the carts came into collision?

96. Yes, he had; he had just bought them at our shop.

97. And did the child ask him for them?

98. No; your grandson cried, and he said, "Don't cry, and I'll send you something to play with."

99. Oh! and these drawings are for him to play with; but why didn't you take them to my son's house instead of bringing them here?

100. Mr. CHANG'S nephew came to our shop this morning to find out where your son lived, sir. We said we couldn't say, but that we knew your house; and then he told us to bring the drawings here; he'll call himself in a day or two.

83. 翻 fan<sup>3</sup>

93. 壓 ya<sup>3</sup>

98. 哭 k'u<sup>1</sup>

100. 府 fu<sup>3</sup>

88. 扭 niu<sup>3</sup>

94. 並 ping<sup>4</sup>

100. 郎 lang<sup>3</sup>

79. *Obs.*—So late: *na tsao wan* = such a time of day.

83. *Obs.*—Upset: *fan*; originally, flight or other movement backwards and forwards.

84. *Obs.*—Run against each other: the cart had with a *tui-l'ou-rh ch'ê*, an opposing cart, made collision.

85. *Obs.*—Still discussing: *lit.*, the collision having taken place, had they *lao*, in so long a time, not *shuo k'ai*, talked it out, thoroughly explained it.

88. *Obs.*—Sprained: *niu*, to twist; here, twisted, or sprained, the leg.

93. *Obs.*—To pacify: *ya*, properly, to press down, to suppress; *ching*, fright.

94. *Obs.*—*Ping* is a copulative particle meaning with; also; moreover; when followed by a negative it intensifies the negation.

98. *Obs.*—Cried: *k'u*, to cry, as a human being.

100. *Obs.* 1.—Your son: *lang*, properly, a male, a man; *ling lang*, your son's, *chu ch'u*, abiding place. *Obs.* 2.—The word *sir* is introduced here in the translation to give the force of *ling*, honoured. *Obs.* 3.—Here: *fu*, properly, a treasury, a palace; politely, *fu shang*, your residence; the *shang* also indicating the superiority of the person addressed. *Obs.* 4.—Himself: *ch'in tzü*, his own self.

## DIALOGUE VIII.

1. Your servant, sir.
2. How do you do? Who are you?
3. I have been sent by the Ying Shun Hong to show you the way to Peking, sir. When do you propose going, sir?
4. I want to be off to-morrow.
5. Do you intend to go by land or by water, sir?
6. Which is the better way?
7. I should say by land; the river will be so high with the heavy rains we have had these last few days that it will be hard work tracking the boat up stream, and if you were to come in for a northerly wind, I don't think you could fetch T'ung Chou in five or six days.
8. Dear me! it won't do to go by water, then. How about going by land?
9. If you were off to-morrow morning, sir, and pushed on, you ought to be at Peking by the following evening; if you took your time, you would be well able to reach it on the third day.
10. Do you know the land road well?
11. Know it well? I should think I did; I've been travelling it back and forward for these ten years and more.
12. Then can you tell me enough about it to enable me to dispense with a guide, supposing I don't take one?
13. Yes; there is no difficulty about that. Do you know the floating bridge to the east as you leave this city, sir?
14. Yes, I know the bridge.
15. When you are on the other side of it, sir, you will be in a street where there is a good deal going on; you must inquire there for another bridge, and when you are across the second bridge, you will be in a road going north-west, which is the high road to Peking.
16. I have heard that one has to cross a river somewhere; is there one?
17. You mean the ferry, I suppose. There is a ferry.
18. There is a ferry! and how do the carts and horses manage?
19. There is no trouble with them; they can be ferried over.
20. Well, and after the ferry, what then?
21. When you leave the ferry station, you keep along the high road for thirty odd *li* from Tientsin, when you come to a market town called P'u-k'ou; that is the first stage.

3. 英 *ying*<sup>1</sup>9. 州 *chou*<sup>1</sup>17. 渡 *tu*<sup>4</sup>12. 段 *tuan*<sup>4</sup>5. 旱 *han*<sup>4</sup>17. 擺 *pai*<sup>3</sup>21. 浦 *p'u*<sup>3</sup>

3. *Obs.*—Ying Shun Hong: *ying*, properly, bursting into flower; hence, gallant, heroic; *shun*, obedient, that flows without check. *Ying shun* might translate as the Prosperous; the hong, mercantile firm, whose sign is Prosperity. *Ying* is the character employed to denote England, commonly called *ying kuo*.

5. *Obs.*—By land: *han*, dry.

7. *Obs.*—T'ung Chou: *chou*, one of the minor jurisdictions into which a *fu*, prefecture, is ordinarily divided. See *hsien*, Dialogue IX, 47.

9. *Obs.*—Were off: *tung shên*, to move the person; specially, to start on a journey.

13. *Obs.*—Floating bridge: *fou ch'iao* or *fu ch'iao*.

15. *Obs.*—Good deal going on: *je nao chieh-rh*, a bustling street.

17. *Obs.*—Ferry: *pai-tu*; from *pai*, to shake, as the ferryman must shake the boat, and *tu*, to cross water.

21. *Obs.* 1.—Ferry station: *k'ou*, the mouth; on the sea-coast, a port; here, specially, of the hollow in the banks where they are touched by the ferry boat going and returning. *Obs.* 2.—P'u-k'ou: *p'u*<sup>3</sup>, a bend in the bank of a river; here read *p'u*<sup>3</sup>. *Obs.* 3.—Stage: *tuan*; properly, a piece, a section.

22. What, isn't the first stage Ho-si Wu?

23. No, sir; Ho-si Wu is a long way on; it's the end of the first day's journey. When you have passed through P'u-k'ou, you come next to Yang Ts'un, and after that to Nan-ts'ai Ts'un, and you may then reach Ho-si Wu towards nightfall. These places are all something over thirty *li* from each other.

24. And how much of the road to Peking are you supposed to have done when you get to Ho-si Wu?

25. It's about half way. You spend the night there, and you may be in Peking next day.

26. And where does one pass the night?

27. Some of your countrymen stop at the inns, sir; some in the temples.

28. Which are the better, the inns or the temples?

29. I think the inns more convenient myself. At the temples strangers are taken in only now and then, and it is not certain, in the first place, whether there is accommodation to be had in them or not; then, if there is a large number of carters, the priests do not like it; and, besides, if anything is missing there is no one to make responsible.

30. Ah! then the innkeeper has to look to it if things are lost at an inn, has he?

23. 楊 *yang*<sup>2</sup>

23. 隔 *ko*<sup>2</sup>

23. 蔡 *ts'ai*<sup>4</sup>

29. 格 *ko*<sup>2</sup>

31. Yes, sir; that's the way of it. And there is another consideration, the inns can get you what you want to eat or drink; in the temples there is not even a kitchen.

32. No kitchen! then where do the people cook?

33. The people in the temples cook nothing but maigre; they may not cook meat.

34. Humph! one will be best off in an inn then. Which is the best inn in Ho-si Wu?

35. There is the Fu Hsing and the Shun Lai, both of them large inns; one stands at the south end of the street, and the other at the north.

36. And which will it suit me best to go to?

37. It must be for you to decide, sir, whether it suits you best to stop at a south end inn or an inn at the north end; the fare and accommodation are pretty much the same at both.

38. What does it signify whether I stop at the inns north or the inns south? are they a great way apart?

39. No great way apart; Ho-si Wu is not a large place like our city here; it is only a market town, one long street with some shops and so forth on either side of it.

33. 葷 *hun*<sup>1</sup>

35. 興 *hsing*<sup>1</sup>

35. 富 *fu*<sup>4</sup>

39. 鎮 *chên*<sup>4</sup>

23. *Obs.* 1.—Yang Ts'un: *lit.*, the village of the family of Yang. *Obs.* 2.—Nan Ts'ai Ts'un: the southern village of the family of Ts'ai. *Obs.* 3.—From each other: *hsiang kè*, or *ko*, mutually separated.

24. *Obs.*—Much of the road: *lit.*, speaking according to, with reference to, the length of the road.

25. *Obs.*—About half way: *lit.*, it may be reckoned to be *chung chien*, in the middle.

29. *Obs.*—Now and then: *kè*, or *ko*, from various other meanings comes to signify a bound or rule; *ko wai*, beyond rule; in the temples *lin k'o*, the keeping strangers, is an extraordinary thing, a thing not usual.

33. *Obs.*—Maigre: *su* (see Part III, 707), but here used of food which is not meat; *hun*, properly, that which has a relish, but simply meat or fish when opposed to *su*, maigre.

35. *Obs.* 1.—Fu Hsing: *fu*, rich; *fu hsing*, wealth and prosperity; say, the sign of the Well-to-do. *Obs.* 2.—Shun Lai: the inn to which guests come *shun*, in an uninterrupted stream; say, the Ever-going.

37. *Obs.*—Fare: *ch'ih shih*.

39. *Obs.* 1.—Market town: *chên*, properly, to control; amongst other meanings it has that of a town, less in importance than a district city. *Obs.* 2.—Some shops: *p'u-tzû*, shops, *shên-mo ti*, and anything you like.

40. Very well ; then what difference is there between the north end and the south ?

41. There is no difference ; but the gentlemen I have shown the road to have in most instances put up at the inn nearest at hand after they had got into the town.

42. You mean, put up at the south end if they were going from Tientsin, and at the north coming from Peking, don't you ?

43. Exactly so, sir.

44. All right. Now, when I get to my inn, what had I best tell them to get ready for me ?

45. I don't suppose you have tried our Chinese fare, have you, sir ?

46. No, I have not.

47. Well, if you have not, sir, you had best have something that will carry got ready at Tientsin, and take it with you.

48. Take it with me ! but if I don't feed at the inn, they won't like it, will they ?

49. It doesn't signify ; the inn people will charge you for your accommodation.

50. Is there any fixed sum that one pays for one's lodging ?

51. *We* pay much the same under any circumstances, but the man in charge will probably make a foreign traveller pay a little more than we do.

52. Is the man in charge the proprietor of the inn ?

53. There is no rule ; in some cases the proprietor takes charge himself, sometimes he engages a man in charge to look after the business for him.

55. 妨 *fang*<sup>1</sup>

41. *Obs.*—Nearest at hand : *i chin chieh*, once they entered the street.

47. *Obs.*—With you : *pu ju*, there is nothing so good as that, *ts'ung*, at, Tientsin [the place from which you are moving], you should *ts'o*, having prepared, a little good-to-carry victuals, *tai-cho*, carry them with you.

55. *Obs.* 1.—No harm : *pu fang*, no hurt, no objection. *Obs.* 2.—Objecting : *po*, properly, to turn sharp round ; to contradict.

59. *Obs.* 1.—On the river : *ch'i-cho*, bestriding the river face. *Obs.* 2. Forked road : two *ku, lii*, limbs, of a diverging road. *Obs.* 3. Bears west : *p'eiin*, swerving from a right line, leaning off the perpendicular, which in this case is north.

60. *Obs.*—From that : *chieh* is here used in the same sense as *ta*, from.

54. I understand. And how much is it likely that I shall be asked to pay for my lodging ?

55. I can hardly tell, but you speak Chinese, sir, and so you can have a talk with them about that before you take your rooms ; if their charge is too high, there's no harm in objecting to it and offering something less.

56. Yes, that will do very well. Now, to get to Peking next day, which way am I to go ?

57. After leaving Ho-si Wu in the morning, you still keep north-west, and, at twenty odd *li* on, you come to An-p'ing, and at some twenty *li* more, to Ma-t'ou ; and then, twenty *li* from Ma-t'ou, you come to the old walled town of Chang-chia Wan.

58. Isn't there a small stream somewhere before you reach Chang-chia Wan ?

59. No, sir ; the town is on the river, part north of it, and part south. You will go in at the south gate, up the main street, across the river, and out by the north gate. Outside the gate there is a forked road ; the road north takes you to T'ung Chou ; the other, which bears west, takes you to Peking.

60. How far is it from that to Peking ?

61. That depends on the gate you go in by, sir. If you stop at an inn in the Chinese city, you will go in by the Sha-wo Gate, and that is some fifty *li* from Chang-chia Wan ; if you are going into the city by the East Wicket, you must keep north two or three *li* ; no great distance farther.

55. 駁 *po*<sup>2</sup>



62. Which gate should one go in by to get to the Foreign Legations?

63. They are all inside the Ha-ta Gate, in the neighbourhood of the Imperial Canal Bridge; I should say the best way would be by the East Wicket.

64. Very good; I understand perfectly. There is another question I want to ask, if I am to go so fast, what am I to do with my baggage?

65. How much baggage have you, sir?

66. Those things lying outside the door.

67. What, are all those large cases yours too, sir?

68. To be sure they are.

69. If you intend to be in Peking in two days, I am afraid you must leave some of the baggage behind, sir; you would have to pay a good deal for the hire of so many large carts, and, not only that, it would be impossible for you to go any pace.

70. Well, then, what do you recommend me to do?

71. I think, sir, you might hire a small cart to carry your bedding and all that sort of thing with you, and ship the rest of the baggage by T'ung Chou.

72. In that case do I ride in the cart with the baggage I take with me?

73. Better hire another small cart to ride in, sir; don't you think so?

74. Will they be carts with one beast or two?

75. If you want to get on, sir, you must have two beasts; indeed, you might well have three, for there will be a good deal of water on the roads after the rain, and they will be heavy.

76. Ah! but if the roads are so heavy I don't much fancy riding in a cart; can I hire a horse here?

77. Yes, sir, or a mule; but I am afraid our saddles will not do for you.

78. I've got English saddlery and all that sort of thing with me.

79. I don't think that will do all the same; the saddle might be put on one of our horses, but I don't think he would stand the *chiao<sup>2</sup>-mao<sup>4</sup>-tzü*.

80. What is the *chiao-mao-tzü* (head-piece)?

81. It is the gear on a horse's head for attaching the bit and reins to. What I am afraid of is that as the horse is not used to carrying the like he might be restive. I should say you would do better to buy a foreign horse.

63. 岱 *tai<sup>4</sup>*

恐 *k'ung<sup>3</sup>*

79. 嚼 *chiao<sup>3</sup>*

81. 慣 *kuan<sup>4</sup>*

63. 御 *yü<sup>4</sup>*

77. 鞍 *an<sup>2</sup>*

81. 扯 *ch'ê<sup>3</sup>*

63. *Obs.* 1.—Ha-ta Gate: properly, Hai Tai; the name given the gate by the late dynasty; *tai*, classically, a hill. *Obs.* 2.—Imperial Canal Bridge: *yü*, properly, to drive a chariot; when prefixed to certain words, imperial.

69. *Obs.*—Afraid: *k'ung*, the same in meaning as *p'a*, with which it is joined.

73. *Obs.*—Small cart: *chiao ch'ê-rh*, or *chiao ch'ê-tzü*, a passenger cart; with a top, as opposed to *ta ch'ê*, or *ch'ang<sup>3</sup> ch'ê*, a large or open cart (see Dialogue VII, 72); *hsiao ch'ê*, also a passenger cart; *hsiao ch'ê-tzü*, a wheel-barrow.

77. *Obs.* 1.—Afraid: *chih p'a*, I only fear. *Obs.* 2.—Saddles: *an*.

79. *Obs.* 1.—Be put on: *lit.*, our horses *hai*, after all, can *pei*, take on the back. *Obs.* 2.—*Chiao*: properly, to bite, whether of man or beast; here, short for *chiao-tzü*, a bit (see 81).

81. *Obs.* 1.—Reins: *ch'ê*, to draw; *ch'ê<sup>3</sup> shou*, the bridle used by a rider. *Obs.* 2.—Not used: *kuan*, accustomed to. *Obs.* 3.—Restive: *nao hsing-tzü*, to let his temper break out, to give way to temper.

82. But how am I to buy a foreign horse here at Tientsin?

83. There's a horse in our hong that one of the gentlemen wants to sell; he is a very good horse, quiet and fast, and he has been to Peking and back three or four times.

84. Good; I'll go to the hong and have a talk about it. And now, when these boxes go up to T'ung Chou, whom can I hire to go with them to Peking?

83. 夥 *huo*<sup>3</sup>

87. 吩 *fên*<sup>1</sup>

87. 附 *fu*<sup>4</sup>

83. *Obs.* 1.—Gentlemen: *huo*, originally, a number of persons or things; thence, the same with, associated with; *huo chi*, one who is associated with one in a place, sometimes as a partner, but more generally as a paid *employé*.  
*Obs.* 2.—Quiet: *lao-shih*, honest; hence, simple; when applied to animals, inoffensive.

86. *Obs.*—Let you go: *jung*<sup>2</sup>, the same character as that read *yung* in Part III, 933, but here meaning to allow, to tolerate; I fear [the people] in your hong *li pu k'ai*, unable to separate from you, will not let you go.

87. *Obs.*—Orders: *fên fu*, to give orders to; the combination is not well explained by the dictionaries. By some teachers the two words are said to mean no more than they would without the Radical *k'ou*, namely, to allot to different persons their several functions.

## DIALOGUE IX.

1. [*Servant.*] There's a teacher who wishes to see you, sir.

2. [*Master.*] Ask him to walk in.

3. The teacher, sir.

4. [*Master, to the Teacher.*] Take a seat, please.

5. [*Teacher.*] Thank you, sir; pray be seated.

6. May I ask your name, sir?

7. My name is *Su*.

8. And your business with me is——?

9. I heard that you wanted to engage a teacher, sir; a friend of mine mentioned it yesterday.

7. 蘇 *su*<sup>1</sup>

7. *Obs.*—*Su*: *su*, properly, reviving; here, a surname.

9. *Obs.*—Sir: *ko*, properly, an upper story; *ko-hsia* in ancient times applied only to certain ministers; now, as used in the text, sir.

13. *Obs.*—Specify: he did not tell me *hsiang hsi*, explicitly.

85. Would it do to hire me, sir?

86. It would do very well, but I doubt whether the house will let you go; I don't think they could spare you for so many days.

87. They can spare me, sir; what did they send me here to-day for but to take your orders?

10. Ah! it must have been *CHANG hsien-shêng* who was speaking of it.

11. It was *CHANG hsien-shêng*.

12. Did he tell you that I was looking out for a teacher for myself or for someone else?

13. He did not specify whether it was for yourself or not, sir; is it not for yourself?

14. It is not; I do not want a teacher myself, but a friend of mine has commissioned me to engage one for him.

15. Is your friend a countryman of your own, sir?

16. He is; he has not been in China long.

9. 閣 *ko*<sup>3</sup>

17. Then he does not understand Chinese, I suppose ?

18. He does not speak a word of Chinese, nor does he know a character.

19. How am I to read with him then ?

20. You will have to teach him to talk first. When he begins to speak, we shall see what can be done in the written language.

21. But how am I to begin if he doesn't know a character ?

22. Oh, sir, a teacher of your experience, who has had so many pupils among your own countrymen, will not find it impossible to teach him, surely ?

23. Teaching as we are taught is another affair. We become able to speak Chinese without learning it, and we acquire the written language by learning books off by heart when we are very young; but I don't think it likely that your friend will put himself to the trouble of keeping to the same order of proceeding as our Chinese boys.

24. That of course not; still we may hit upon something. How old were you when you began to read, may I ask ?

25. I began at seven.

26. Did you begin with the Three-character Classic and the Poem in a Thousand Characters ?

27. Yes; they were my first studies.

28. The Chinese all begin with those little books; what is the real advantage of their so doing ?

29. The Three-character Classic is in sentences of three characters each, and this makes it easy for little children to commit it to memory; the Poem in a Thousand Characters has no character twice repeated, and therefore, when they have learned this, they know a thousand characters.

30. And what do they learn after these ?

31. As a rule, the Four Books, and, after these, the Five Canons.

32. How many years did it take you, sir, to learn them all, from the time you began the Four Books until you knew the Five Canons ?

33. Some six or seven years from the beginning of the course to the end of it.

34. Ah! then by the time you had learned the Five Canons you were fourteen ?

35. Yes, in my fourteenth year.

36. And how old were you when you began to have them explained to you ?

37. I was twelve years of age.

38. Did you study the commentary, or did you have the text explained to you orally by your teacher ?

18. 漢 *han*<sup>4</sup>

36. 講 *chiang*<sup>2</sup>

38. 註 *chu*<sup>4</sup>

18. *Obs.*—Chinese: *han*, the name of the dynasty which commenced about B.C. 200; now applied generally to all men and things Chinese.

19. *Obs.*—Read with: *chiao kei*; the *kei* being untranslatable in English; grammatically, we should say that it puts *t'a* in the dative case.

22. *Obs.* 1.—Experience: *lao shou*, an old hand. *Obs.* 2.—Pupils: *mên-shêng*; the word *shêng* being construed as man; those who come to the *mên*, gate or door, of the *hsien-shêng*, teacher.

23. *Obs.* 1.—Without learning: *êrh*, and yet; we do not learn, and yet we are able. *Obs.* 2.—Learn by heart *pei nien*, *lit.*, backing recite; *pei*, short for *pei-cho shu*, with one's back to the book, *i.e.*, without looking at it.

29. *Obs.*—Twice repeated: *ch'ung*<sup>2</sup> (see Part III, 336).

31. *Obs.*—Five Canons: *ching* (see Part III, '885); here specially of the five great classical books of China.

36. *Obs.*—Explained: *chiang*, properly, to tell; specially, to explain the meaning of a character or a text; *k'ai chiang*, to begin explaining.

38. *Obs.*—Commentary: *chu*, properly, to make a note of; thence, to annotate.

39. At first, by my teacher; but after listening to his explanations a year or so, I began to read the commentary myself. Then I worked at prose and verse composition some two years or more, and then I graduated.

40. At sixteen! that was early; you must be a first-rate man.

41. Nothing of the kind, indeed; it was all luck. I had to stand several examinations for my licentiate's degree, and I didn't get it for seven or eight years after.

42. May I ask your age?

43. I am thirty.

44. And what has been your occupation in the six years since you took your licentiate's degree?

45. I have been doing nothing to speak of; I took pupils at home for the first two years, and for some time after that I acted as private secretary to a friend.

46. What office did your friend hold?

47. He was magistrate of a district in Shantung; he died last year, and I came home again.

48. Your having acted as a private secretary is an additional recommendation.

49. How an additional recommendation?

50. In this respect: my friend, who wishes to engage you, will want to study official correspondence when he has learned the spoken language.

51. It's a pity that one can't see one's way to beginning the spoken language.

52. I have a plan, but I am too busy to-day to explain it; could you come and see me to-morrow and talk it over with me?

53. By all means; I'll wait on you to-morrow as you desire, sir; at what o'clock?

54. Shall we say between three and four?

55. Very good, sir; then I take my leave.

56. Good-day.

57. Good-day.

39. 詩 *shih*<sup>3</sup>

41. 徼 *chiao*<sup>3</sup>

42. 庚 *kêng*<sup>1</sup>

51. 緒 *hsü*<sup>4</sup>

40. 中 *chung*<sup>4</sup>

41. 倖 *hsing*<sup>4</sup>

46. 榮 *jung*<sup>4</sup>

53. 遵 *tsun*<sup>1</sup>

40. 秀 *hsiu*<sup>4</sup>

41. 試 *shih*<sup>4</sup>

47. 縣 *hsien*<sup>4</sup>

54. 申 *shên*<sup>4</sup>

39. *Obs.* 1.—Prose composition: *wên chang*; *lit.*, forms of literature, literature which conforms to the rules of composition; *shih*, poetry, is not included in the term. *Obs.* 2.—Graduated: *chin hsio*, to enter *hsio*, the colleges, or literary establishments, of which the graduates who have taken the first degree are members.

40. *Obs.* 1.—Early: what, at sixteen, *chung*<sup>4</sup> (not to be confounded with the same character read *chung*<sup>1</sup>), you obtained the degree of *hsiu ts'ai*, fine talent, your B.A. *Obs.* 2.—*Chung*<sup>4</sup>: properly, to hit a mark; *hsiu*, fair, elegant. *Obs.* 3.—First-rate man: your *i'ien jên*, share of ability assigned you by Heaven, is *kao*, of high degree.

41. *Obs.* 1.—All luck: *chiao*, amongst many meanings, has that of a byway; *hsing*, properly, fortunate; *chiao hsing*, generally, of success beyond merit. *Obs.* 2.—Licentiate: *hsiang shih*, *lit.*, village trial; an allusion to ancient competitive examination in one's native district, but now technically signifying the examination for the second degree held in the capital of the province.

42. *Obs.*—Your age: *kêng*, one of the characters used in the Chinese time cycle; colloquially, as here, the years of one's age.

46. *Obs.*—What office: *jung*, properly, of vegetation, flourishing; used as here, complimentarily; *jung jên*, your post.

47. *Obs.*—District: *hsien*, one of the minor jurisdictions into which a prefecture is divided; somewhat less important than a *chou*; the magistrate governing it is called a *chih-hsien*, as in the *chou*, a *chih-chou*.

50. *Obs.*—Correspondence: *wên-shu*, generic of all official documents.

51. *Obs.*—See one's way: *hsü*, a skein of silk; *i'ou hsü*, the clue to unravel a skein.

53. *Obs.*—As you desire: *tsun*, to obey; I will just obey your commands.

54. *Obs.*—Three and four: *shên*, the ninth of the 12 two-hour periods into which the 24 hours are divided; it extends from 3 to 5 P.M.; *shên ch'u*, the first part of the period *shên*.

55. *Obs.*—Take leave: *shih* (see Part III, 574), to lose, to deprive oneself of [the pleasure of] *p'ei*, bearing you company.

## DIALOGUE X.

1. This morning a friend of mine sent me an invitation to dinner at a restaurant; I am in two minds about going, because it seems to me that as I am not very well up in any of your forms of social etiquette, I should raise a laugh at my expense if I were to omit any of the usual formalities.

2. Don't imagine that; when I have told you what the ordinary formalities are, you will understand what to do. Let me have a look at your invitation. Oh! I see; its CHANG *ta lao-yeh*, who asks you to dine at the Ch'ing Hui T'ang; that's a capital restaurant; it is roomy, and the apartments are very cool; I often go there myself. They are very particular there about the cooking, and everything is palatable; there is no establishment that

comes up to it; you'd better go; you'll be glad to have a chat with them all, and wake yourself up a bit.

3. I have heard that the time stated on Chinese invitations cannot be considered absolute; for instance, when noon is the hour given, one should go at about 2 P.M. to be in order.

4. That depends on how the invitation is worded; if the character *chun*<sup>3</sup> (precisely) occurs, one must go at the hour named. The character *chun* does not occur in CHANG *ta lao-yeh's* invitation, which names four o'clock simply, so if you go at six you won't be late. If you go too early, not only will the other guests not have all assembled, but it may chance even that your host has not arrived.

1. 莊 *chuang*<sup>1</sup>    1. 豫 *yü*<sup>4</sup>    1. 禮 *li*<sup>3</sup>    2. 究 *chiu*<sup>1</sup>    3. 未 *wei*<sup>4</sup>  
1. 猶 *yu*<sup>2</sup>    1. 酬 *ch'ou*<sup>2</sup>    1. 倘 *t'ang*<sup>2</sup>    2. 味 *wei*<sup>4</sup>

1. *Obs.* 1.—Invitation: *t'ie-rh*, a slip of paper in the form of a memorandum; anything extending over one sheet is not generally included in the term (see Part III, 1022). Cf. *shio t'ie-rh*, a memorandum generally; *ch'ing t'ie-rh*, an invitation. *Obs.* 2.—Restaurant: *chuang*, *lit.*, a large place of business, also a village, is only applied in this connexion to a restaurant which does not supply lodging accommodation. *Obs.* 3.—In two minds: *yu yü*, or *yu yi*<sup>4</sup>, indecision; *yu*, *lit.*, a monkey; *yü*, an elephant; both supposed to be suspicious animals, and hence typical of doubt or indecision. *Obs.* 4.—Etiquette: *ying ch'ou ti li chieh*, *lit.*, the items (*chieh*) of *li*, observances (ritual or ceremonial), belonging to (*ti*) *ying ch'ou*, social requirements; *ying* and *ch'ou*, both mean to return, as a compliment, though the latter in certain combinations means also to recompense. *Ying ch'ou* is applied only to the amenities of society; we can say *t'a ti ying ch'ou ta*, or *to*, his social duties are numerous, or he has a large circle of friends. *Obs.* 5.—If: *t'ang*; seldom used without *jo* in conversation. *Obs.* 6.—Omit: *la* (see Part III, 763). *Obs.* 7.—Formalities, observances: *kuo chieh*; *chieh* (short for *li chieh*, as above), the formalities, *kuo*, that pass.

2. *Obs.* 1.—Ordinary formalities: *su t'ao-tzū*, *lit.*, common casing, suit, or set; *t'ao*, an envelope or casing (see Part III, 769), is here, as in the phrase *i t'ao i-shang*, a suit of clothes, a numerative of some such word as ceremony, form, etc., understood, of which it takes the place; hence, the affix *tzū*. See observations on the numeratives, Part III, 8. *Obs.* 2.—Ch'ing Hui T'ang: this might be rendered the Hall of Happy Meetings; for *ch'ing*, see Dialogue IV, 23. *Obs.* 3.—Particular: *chiang chiu*, *lit.*, in the dishes they prepare they very much explain and inquire; they give particular directions [as to how the food should be cooked], and inform themselves [as to the manner in which these directions are carried out]; *chiu*, to inquire into, to examine; it will be found later in another combination. *Obs.* 4.—Palatable: *té*, to obtain (=have), *wei-rh* (pronounce *wé-rh*<sup>4</sup>), a flavour; *wei*, taste, flavour, smell; *wé-rh* may be used indiscriminately of either. *Obs.* 5.—Glad to: *lo té*<sup>3</sup> (emphasise *té*), *lit.*, gladly obtain; it is slightly intensive, only too glad. *Obs.* 6.—Wake yourself up: see Part III, 989.

3. *Obs.* 1.—Absolute: *ch'êng* has h-re no special force, *chun* being the important word, and therefore emphasised. *Obs.* 2.—Noon: *wu k'é*, one of the eight *k'é*, or divisions, in the *shih ch'ên*, or hour period, *wu* (see Part III, 225), which lasts from 11 A.M. to 1 P.M.; *wu k'é* is indefinite, and may mean any quarter between 11 and 1. To make it precise, additional characters would be required; thus, *wu ch'u* (see Dialogue IX, 54) *êrh k'é* would be the second division in the *ch'u*, or commencing half, of the *wu* period; in other words, half-past 11. *Wei* is the next period to *wu*.

5. There is another point upon which I want the benefit of your advice: if I accept his hospitality, it seems to me that I ought to send him an answer.

6. There is no occasion; your retention of the invitation is a proof of your positive intention to go.

7. When I go I shall have to give up the invitation, sha'n't I?

8. Yes; the custom is this. When you go, you should, on arrival at the door of the restaurant, tell your servant to hand in your card. The people in attendance at the door will take your card, and, showing you the way in, will invite you to enter whatever room the host may be in. When you see your host, I need not remind you that you should in the first place salute him, after which you should take the letter of invitation and present it to him with both hands, saying as you do so, "Here I am bothering you again; I am as ashamed of myself as I can be; I am not worthy of the terms you have applied to me in your invitation." The host, as he

takes the invitation from you, will also make some depreciatory remark about himself, and everybody will then sit down and take tea. When all the guests have arrived, you will be invited to take your places, and dinner will be put on the table.

9. It sometimes happens that all the guests cannot come; and if only one is wanting, you do not keep on waiting for him. When he does turn up, he is invited to take the vacant seat. The seats that the different guests shall take have all been determined beforehand by the host, so when you come to table, although you are bound to protest, he is certain not to allow you to sit as you please. A vacant seat is thus reserved for a guest who comes late, and when he does arrive he can sit down without much formality.

[The guest is now supposed to have met his host, and made his bow and speech.]

10. [Host.] Here you are, sir! I have been remiss in not going to meet you; pray forgive me.

- |                               |                                |                              |                              |                                 |
|-------------------------------|--------------------------------|------------------------------|------------------------------|---------------------------------|
| 5. 領 <i>ling</i> <sup>3</sup> | 6. 據 <i>chū</i> <sup>4</sup>   | 8. 矩 <i>chū</i> <sup>4</sup> | 8. 揖 <i>i</i> <sup>1</sup>   | 8. 謙 <i>ch'ien</i> <sup>1</sup> |
| 5. 手 <i>hu</i> <sup>1</sup>   | 7. 繳 <i>chiao</i> <sup>3</sup> | 8. 遞 <i>ti</i> <sup>4</sup>  | 8. 擾 <i>jao</i> <sup>3</sup> |                                 |

5. *Obs.* 1.—Accept his hospitality: *ling*, here, to receive, to accept; if I receive his *ch'ing*, politenesses (tokens of friendly sentiment). *Ling* can also be applied to the drawing of pay, etc.; it further means the neck; hence, *ling-tzū*, a collar. See also Dialogue I, 2. *Obs.* 2.—It seems to me: *hu* is here a particle implying doubt; for *ssü*, see Part III, 1070.

6. *Obs.*—Proof: *p'ing*, to lean upon (see Part III, 722); *chū*, to lay hold of, the something reliable that one lay's hold of; hence, proof, evidence.

7. *Obs.*—*Chiao*, to deliver up, to surrender.

8. *Obs.* 1.—Custom: *kuei* (see Part III, 581), *lit.*, a pair of compasses, a rule, custom; *chū*<sup>4</sup>, a carpenter's square; hence also, a rule or custom; the two are never used apart in the above sense. *Obs.* 2.—When you go: *ming'rh* is often used indefinitely of some future date not very far remote. *Obs.* 3.—*Ti*, to hand in or over to; for *jang*, to invite, see Dialogue IV, 25. *Obs.* 4.—Salute: *tso i*, to make the Chinese bow with the hands folded. *Obs.* 5.—Bothering: *jao*, to bother, to give trouble to, to incommode; for *t'ao*, see Part III, 834 and 836. *Obs.* 6.—Ashamed: *pao k'uei*, *lit.*, carry shame in my bosom; see Part III, 718. *Obs.* 7.—Not worthy: *lit.*, I dare not act as (represent myself to be) the person you treat me as (see Part III, 342, *tang*<sup>1</sup>); I cannot play the part you assign to me; a very common depreciatory expression applicable to almost any compliment or civility. There are of course many other forms of saluting a host than the one here given. *Obs.* 8.—Depreciatory: *ch'ien*, humble, modest; *hsü*, empty, in the sense of deficiency (see Dialogue V, 76). *Obs.* 9.—One: note *i pan wei*; this is a pure colloquialism. The *pan* must not be emphasised.

9. *Obs.*—Formality: *jang*, to invite; in the present instance, in the sense of to yield, to give way to others in which sense it is frequently used.

10. *Obs.*—Remiss, etc.: *shih ying*, failed to meet you.

11. [*Guest.*] Not at all; I'm late, I'm afraid, and have kept all you gentlemen waiting.

12. [*Host.*] No, no; they've only just arrived; let's get to dinner.

13. [*Guest.*] I'm guilty of great assumption in taking this place.

14. [*Host.*] It's yours by right. Pray take wine all of you; we'll begin with a bumper.

15. [*To host.*] Your health.

16. [*Host.*] Please begin. I won't help you; we're all intimates here, and each one must help himself.

17. [*Guest.*] That's the best way; if we all begin to press each other to eat, it will look too formal; we'd much better go as we please. There you are! we've just agreed to dispense with formalities, and you are commencing them. We shall have to return the compliment to make it right.

18. [*Host.*] No, I am not. I sent a man a day or two ago to the manager's office to tell him to beg them in the kitchen to pay

particular attention to the cooking of the dishes, and they seem to me rather better than those not made to order. I notice you gentlemen won't get your chopsticks to work, so I am obliged to help you. You might taste them.

\* \* \* \* \*

19. [*Host.*] Don't put your chopsticks down; you must all make a good meal.

20. [*Guest.*] We've all had as much as we can eat, and more wine than we can carry, and are very much obliged to you for your excellent dinner.

21. [*Host.*] There has been nothing fit for you to eat to-day, and the wine is so bad that you have not done justice to your drinking powers.

22. [*Guest.*] What are you talking about? I'll say no more to-day, as my cart has come, and it's no longer early, so I must be getting home. I shall call shortly at your house to offer my thanks.

11. 諸 <i>chu</i> <sup>2</sup>	17. 顯 <i>hsien</i> <sup>3</sup>	17. 敬 <i>ching</i> <sup>4</sup>	18. 嗜 <i>ch'ang</i> <sup>2</sup>	21. 屈 <i>ch'ü</i> <sup>1</sup>
12. 席 <i>hsi</i> <sup>2</sup>	17. 拘 <i>chü</i> <sup>2</sup>	18. 竈 <i>tsao</i> <sup>4</sup>	19. 飽 <i>pao</i> <sup>2</sup>	22. 謝 <i>hsieh</i> <sup>4</sup>
13. 僭 <i>chien</i> <sup>4</sup>	17. 泥 <i>ni</i> <sup>2</sup>	18. 筴 <i>k'uai</i> <sup>4</sup>	20. 盛 <i>shêng</i> <sup>4</sup>	

11. *Obs.* 1.—All you gentlemen: *chu*, all; for *kung*, see Part III, 979. *Obs.* 2.—Kept you waiting: *lit.*, caused you *shou*, to endure [the trouble of], *tung*, waiting.

12. *Obs.*—Get to dinner: *hsi*, a repast or banquet; let's enter upon our repast.

13. *Obs.*—Assumption: *chien*, to usurp, to assume what does not belong to one; [in taking] this seat I am indeed guilty of much assumption.

14. *Obs.*—A bumper: *lit.*, let us all drain a cup.

16. *Obs.*—Help you: *pu*, to distribute (see Part III, 406).

17. *Obs.* 1.—Look: *hsien*, manifest, apparent; *hsien-cho*, apparently; hence, to appear to be, to look as. *Obs.* 2.—Formal, conventional: *chü*, to grasp, to adhere to; *ni*<sup>4</sup>, bigoted, opinionated; *chü ni*, a grasping at what one conceives to be the proper thing; *ni*<sup>2</sup>, mud. *Obs.* 3.—Return the compliment: *ching*, to honour, to show respect to.

18. *Obs.* 1.—Manager's office: *kuei shang*; *lit.*, in, or at, the counter. *Obs.* 2.—Kitchen: *tsao*, a furnace, or cooking range, of a large establishment; *shang*, as above. *Obs.* 3.—*K'uai*, a chopstick; also called *k'uai-tzü*. *Obs.* 4.—*Ch'ang*, to taste: properly written without the radical "mouth."

19. *Obs.*—Make a good dinner: *ch'ih pao*, eat till you are full, or satisfied.

20. *Obs.*—Excellent dinner: *shêng*, superlative, excellent, fine, etc.; *shé*, to spread, to lay out, to arrange; hence, what is so laid out, *q.d.*, a dinner. Cf. our slang word "spread."

21. *Obs.*—Not done justice, etc.: *ch'ü*, *lit.*, crooked, or bent awry; also, a wrong or grievance, to do wrong to; *liang*, capacity (see Part III, 776, *Obs.*); here, capacity for drink.

22. *Obs.*—Offer my thanks: *tao*, to say, to give expression to, *hsieh*, thanks; *hsieh hsieh nin*, thank you, sir.

23. [*Host.*] I couldn't think of such a thing. Please yourself about going, I beg; I won't venture to detain you.

24. [*Guest.*] Are you gentlemen going to sit a while? in that case I must take my leave before you? Good-bye, good-bye; don't see me to the door, pray; stop where you are;

there's no occasion for our host either to see me out; now, please, return and see to your other guests.

25. [*Host.*] I'll come no further; I'll see you into your cart.

26. [*Guest.*] Thanks, many thanks.

27. [*Host.*] *Au revoir.*

23. 豈 *ch'i*<sup>3</sup>

25. 乘 *ch'êng*<sup>3</sup>

23. *Obs.* 1.—Couldn't think of: *lit.*, how could I venture (to trouble you, or some such phrase, understood); *ch'i* is the interrogative particle how or what, but only used in certain set phrases. The above is one of the commonest of polite phrases, and is used with as much frequency as *pu kan tang* (see above 8, *Obs.* 7). *Obs.* 2.—Detain: *fêng liu*. It is difficult to give the exact force of *fêng* in this phrase; it means, properly, to raise the hands when presenting anything (see Part III, 990); to do an act of homage or respect; hence, the respect that such an act implies.

24. *Obs.*—Stop where you are: *liu pu, lit.*, detain your footsteps; only used politely.

25. *Obs.*—Get into your cart: *ch'êng shang*, to mount, as a horse or a chariot; not used colloquially except in polite conversation.

26. *Obs.*—Many thanks: *k'o t'ou* is a common expression for thanks, but not to an inferior.











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